THREE HUNDRED

HYMNS.

By THOMAS SPOONER,

MINISTER of the GOSPEL.

LOVE, lift me up upon thy golden wings,
From this base World unto thy Heavens hight,
Where I may see those admirable things,
Which there thou workest by thy Sovereign Might,
Far above feeble reach of earthly sight;
That I thereof an heavenly Hymn may sing
Unto the God of Love, high Heaven's King.

Spenser's Hymn of Heavenly Love.

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BRITISH MUSEUM

THE

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THREE

THREE HUNDRED HYMNS.

HYMN I.

The apoſtolical commiſſion.

MAT. x. 7, 8.

Preach, ſaying, the kingdom of heaven has approached. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.*

I.

WHEN God the everlaſting Son,
Below in full obedience ſhone
As human, conſtantly fulfill'd
What his eternal Father will'd,†

II.

And made his glory oft to ſhine
By working wonders all divine;
Converſing in fam'd *Galilee*,
He made apoſtles twelve to be.

* Ηγγικεν.

† Finiſhing the ſenſe at the cloſe of every ſtanza, ſeems to be an unneceſſary reſtraint.

III.

The God of glorious majeſty,
While here, conferr'd commiſſion high
On thoſe, who by himſelf were led;
And thus with holy lips he ſaid:

IV.

" Declare to thoſe of human race,
" Who were diſtinguiſhed by grace,
" Above the gentle nations all,
" E'en from their firſt original:

V.

' In human hearts is now begun
' The reign of God's anointed One,
' The Prophet holy, Prieſt and King,
' Who comes ſalvation high to bring.

VI.

' His reign, as human and divine,
' Begins in glory great to ſhine;
' The reign that ſhall forever laſt,
' When things of time and ſenſe are paſt.

VII.

" Confirm the joyful news to all;
" Eſtabliſh well your heavenly call:
" Lo I that rule the earth and ſky,
" On you confer authority.

VIII.

" Truſting in my almighty hand,
" To the diſeaſed health command:
" From raving madneſs, fever's fire,
" Convulſions, epilepſies dire,

IX.

" From leproſy, and peſtilence,
" Sudden deliverance diſpence.
" The men by pow'rs of hell poſſeſt,
" With ſweeteſt liberty be bleſt.

" By

X.

" By the authority I give,
" Command the dead again to live:
" The dead, by my eternal hand,
" Shall ſure obey the high command.

XI.

" As power thus I grant to few,
" Great power undeſerv'd by you;
" So benefit ſhall be conſign'd
" To undeſerving humankind.

HYMN II.

The Deity of Chriſt.

REV. i. 8.

I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

I.

IF Arian or Socinian tries,
T' affront th' eternal Son;
Hiding the glory, from our eyes,
Of the Almighty One:

II.

Let true diſciples of the Lord,
Aſcribe eternity,
And boundleſs might, with one accord,
To Chriſt who reigns on high.

III.

For Jeſus, everlaſting Son,
Who once appear'd on earth,
In all unbounded glories ſhone,
Before his human birth.

IV.

To *John* in *Patmos* long confin'd,
Groundleſs an exile made;
In ſounds of harmony, and kind,
The great Redeemer ſaid:

V.

"Creating earth and ſtarry ſky,
I am the firſt of all;
And I the laſt, who never die,
Though earth and heaven fall.

VI.

This the great end, of all my ways
Of providence divine;
Of Deity to give diſplays,
And make my glory ſhine.

VII.

I am eternaly the ſame;
My power has no bounds."
Has Jeſus thus declar'd his name?
Praiſe him in joyful ſounds!

VIII.

The Son, who with the Father and
The Spirit, is moſt High;
Adore, for his Almighty hand,
For his immenſity;

IX.

His being evermore the ſame,
His knowledge infinite,
Who creatures ſees of ev'ry name,
Though hid from mortal ſight.

HYMN III.

The promiſe and oath of Chriſt.

HEB. vi. 17 and 18.

Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſil, confirmed it *by an oath:*
That by two immutable things, in which it was *impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.*

I.

BEFORE the habitable earth
Its revolutions run;
Before the lofty mountains birth;
Before the radiant ſun,

II.

The moon, and ſhining orbs above,
Their Maker's might diſplay'd;
The Son of God, in boundleſs love,
A gracious purpoſe made.

III.

Firmer than earth and vaulted ſky,
Is what the Lord decreed,
To free from endleſs miſery,
And ſave the choſen ſeed.

IV.

His purpoſe Chriſt reveal'd, and ſaid,
To *Abraham* his friend;
" On thee and others like thee made,
" Shall higheſt bliſs deſcend.

V.

Immutable the promiſe high
Forever muſt abide:
For the eternal Majeſty
Is truth, and never lyed.

VI.

But leſt the heirs of promiſes,
In evil doubting fall;
Jeſus, who favours who are his,
By oath confirm'd them all.

VII.

As Chriſt no greater knew above,
He to himſelf appeal'd:
Thus the Omnipotent in love
Swearing, his promiſe ſeal'd.

VIII.

The loving Saviour's kind deſign
In granting to us both,
Alike unchanging and divine,
The promiſe and the oath:

IX.

Was joy on earth in high degree,
Like that of ſaints above,
Strong to ſupport in miſery;
For them that Jeſus love,

X.

And as their refuge to him fly.
O everlaſting King!
We on thee as our hope rely:
To heaven thy ſervants bring.

HYMN IV.

Rewards of grace to the holy; ruin to perſevering tranſgreſſors.

ROM. ii. 6, 7, 8, 9.

Who will render to every man according to his deeds: To them who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath: Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.

I.

ETERNAL Judge of all mankind,
Thy knowledge cannot be confin'd,
Thou knoweſt works conceal'd with art,
And ſeeſt through the human heart.

II.

Maker of all! the right is thine
Unalienable and divine,
To puniſh, or reward in grace,
The myriads of human race.

III.

The happy few that ſerve thee here,
With holy reverential fear,
Abiding faithful to the end,
And meek, whatever thou ſhalt ſend;

IV.

Who ſeek the vaſt the high delight
To live forever in thy ſight,
Equal to angels, full of love
And all the happineſs above:

V.

Theſe are the men ſhall ſurely find
That thou art merciful and kind,
Shall live in perfect bliſs on high,
And reign to vaſt eternity.

VI.

Not ſo the haughty ſons of ſtrife,
Who diſregard the rule of life,
Are ſlaves to their inherent ſin,
And ne'er the chriſtian courſe begin:

VII.

But fiery wrath and loweſt hell
Are for the men that now rebel
Againſt thy Majeſty divine,
Whoſe juſtice in their fall will ſhine.

VIII.

O King ſupreme of earth and ſky!
Enable us from ſin to fly;
Then grant us high rewards of grace,
And let us ſee thee face to face.

HYMN V.

The firſt Beatitude.

MAT. v. 3.

Bleſſed are *the poor in ſpirit: for theirs is the kingdom of heaven.*

I.

WHOM the eternal Father choſe
Before the earth and heaven roſe,
To bleſs below and bleſs on high,
To ſave to all eternity:

Thoſe

II.

Thoſe the almighty alters here,
That they may love him, ſerve and fear;
Alters their powers of the mind,
That they for heav'n may meetneſs find.

III.

The ſpirit once that boaſted high
Of meritorious purity,
And power in itſelf to ſhine
By keeping of the law divine;

IV.

When thus by an almighty hand
Renew'd; begins to underſtand
That vain were its pretenſions high,
And knows its real poverty,

V.

That none by merit have a claim
To life, that none of greateſt name
Have power of themſelves to fly
From ſin, and follow purity.

VI.

The Mediator's reign below
Is in the ſouls of theſe who know
That in themſelves they're weak and poor,
But ſtrong in him and moſt ſecure.

VII.

When fully purified by grace
And render'd meet to ſee his face,
Their happy ſpirits take their flight
To manſions of inceſſant light:

VIII.

There full of ſweeteſt joys above,
Of knowledge high, and perfect love;
They'll live, from ev'ry evil free,
With God to all eternity.

HYMN VI.

The ſecond Beatitude.

MAT. v. 4.

Bleſſed are *they that mourn: for they ſhall be comforted.*

I.

HAPPY the men, who, taught of God,
Both by his word and chaſtning rod,
To ſee the evil great of ſin,
And a new courſe of life begin;

II.

Feel an averſion deep within
Againſt their own inherent ſin,
And mourn its ſad remains in part
In their regenerated heart:

III.

Who, when allur'd by wicked men,
Satan, or luſt, to turn again;
If they comply in ſome degree,
Soon from abhorr'd tranſgreſſion flee.

IV.

Happy! who mourn with grief ſincere,
Offence to him who is moſt dear,
Lament the failings of each day,
And humbly for remiſſion pray.

V.

The Spirit of th' eternal Son,
Who with unbounded glories ſhone
Ever, and will forever ſhine
In the ſame glories all divine,

VI.

The Comforter, eternal God,
Will not inceſſant uſe the rod
Of chaſtning on the men he loves,
Whoſe loathing ſin he well approves:

VII.

But to the mourners he will give
In ſweet ſerenity to live;
Truſting in Chriſt for pardon free,
Of various iniquity.

VIII.

And when in wiſdom infinite
He knows it for the mourners fit,
He'll fill their ſouls with joy and love,
Anticipating bliſs above.

IX.

Such are their comforts here below;
And when they ſhall no longer know
The ſnares and ſorrows of the earth,
Their ſouls ſhall go triumphant forth.

X.

But O what mind of mortals here
Can think, what human tongue declare
Fully, their joy their vaſt delight
To ever live in Jeſus ſight!

HYMN VII.

The third Beatitude.

MAT. v. 5.

Bleſſed are *the meek: for they ſhall inherit the earth.*

I.

WHEN Chriſt deſcended from the ſky,
The way to heav'n to ſhew
To mortals; in perfection high
The Lamb was meek below.

II.

This the diſciples of the Lord
With holy pleaſure ſee,
And Chriſt the everlaſting Word
Copy in ſome degree.

III.

When nature ſuffers great decay,
And vig'rous health is gone;
Believers then ſerenely ſay,
Father! thy will be done.

IV.

Or if ſome fierce calamity,
The peſtilence or ſword,
Or famine comes; they meekly cry,
We reſt upon thy word,

V.

That we ſhall be ſecurely kept
On thy eternal arms,
Tho' thouſands ſhould away be ſwept,
Amidſt the dire alarms.

VI.

If they are ſlander'd and oppreſs'd,
Or perſecution bear;
Returning evil they deteſt,
Nor bold to murmur dare

VII.

Againſt the Lord, who rules in love
O'er them and their affairs.
Of earth as well as heav'n above,
Theſe are the happy heirs.

VIII.

The earth and all the creatures here,
Are over-rul'd for good
To the renew'd, who paſſion fear,
And malice have withſtood.

IX.

And when the everlaſting King,
Whoſe will muſt be obey'd,
Their bodies from the tomb ſhall bring,
In glory bright array'd:

X.

The meek, men of celeſtial birth,
Exempt from ſins and fears,
Upon the renovated earth
Shall reign a thouſand years.

HYMN VIII.

The fourth Beatitude.

MAT. v. 6.

Bleſſed are *they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.*

I.

IN time of famine and of drought,
The empty anxious ſearch about
In hopes of the reviving ſight
Of food to fill their appetite:

II.

So they that know the Saviour's worth,
Who for us took an human birth,
Who lived a life of poverty,
And died, to raiſe his people high;

III.

Deſire to be found at laſt
Of the moſt High compleatly bleſt
With Jeſus righteouſneſs divine,
That in it they may ever ſhine.

II.

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With holy pleaſure ſee,
And Chriſt the everlaſting Word
Copy in ſome degree.

III.

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Or if ſome fierce calamity,
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Or famine comes; they meekly cry,
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In hopes of the reviving ſight
Of food to fill their appetite:

II.

So they that know the Saviour's worth,
Who for us took an human birth,
Who lived a life of poverty,
And died, to raiſe his people high;

III.

Deſire to be found at laſt
Of the moſt High compleatly bleſt
With Jeſus righteouſneſs divine,
That in it they may ever ſhine.

They

IV.

They alſo ſeek by fervent prayer
That they may daily grow more fair,
That God may purify their heart,
Or more inherent grace impart,

V.

That conſequently they may grow
In all conformity below
To Chriſt, may learn to do his will,
And fly from ev'ry moral ill.

VI.

Such ardent wiſhes ſurely ſhow
That bleſſed they ſhall be below,
And bleſt above, in heav'nly light
In the Redeemer's bliſsful ſight.

VII.

The righteouſneſs of Chriſt divine,
Believer, ſhall be counted thine;
And God who hears his peoples prayer
Will make thee daily grow more fair,

VIII.

Encreaſe thy graces from above
Thy faith and hope and ardent love,
Will give thee power to do his will,
And turn away from ev'ry ill.

IX.

And when thy ſoul the Angels bright
Shall bear to the high realm of light,
God will thee in perfection bleſs
With ſplendid robes of righteouſneſs.

HYMN IX.

The fifth Beatitude.

MAT. v. 7.

Bleſſed are *the merciful: for they ſhall obtain mercy.*

I.

THE poor in ſpirit, mourners, meek,
Who righteouſneſs with ardor ſeek,
Are alſo merciful and kind,
When they the miſerable find.

II.

Is there a wretch with want diſtreſs'd,
Who fears he never may be bleſt,
Is filled with tormenting cares,
And of relief almoſt deſpairs?

III.

Relief they give with lib'ral hand,
According to divine command;
They clothe the naked, and aſſwage
Of hunger and of thirſt the rage.

IV.

Not to deſerve celeſtial joy,
The truly merciful employ
Their bounteous hands in this relief;
But to aſſwage tormenting grief;

V.

Not by a charitable name
The favour of the Lord to claim;
But through unfeigned cordial love
To man below and God above.

They

VI.

They teach thoſe who in darkneſs live,
To the perplext they council give,
And ſufferers for Jeſus ſake
Of their benevolence partake.

VII.

Bleſt is the man, divinely bleſt!
Who thus delivers the diſtreſs'd;
Happy in time, and he ſhall be
Happy to all eternity.

VIII.

The Father great of mercies high,
Who rules the earth, the ſea, the ſky,
Will ſhow himſelf to be moſt kind;
The merciful ſhall mercy find.

IX.

Their deeply rooted ſin of heart
Which is but mortified in part,
Shall more and more be ſlain till they
In heaven perfectly obey.

X.

Againſt the falſe and tempting arts
Of men, againſt the fiery darts
Of devils, God will power give
To thoſe who in this virtue live.

XI.

If ſons of mercy pain endure,
Are ſick, are languiſhing, or poor,
If other evils them befall,
No drop of vengeance in them all

XII.

Shall e'er be found: but they are ſent
With this moſt merciful intent,
To raiſe the ſoul to things above,
And take the heart from earthly love.

XIII.

And God's almighty vengeful ire,
The outer darkneſs, ſtreams of fire,
The dying in infernal air,
The merciful ſhall never bear.

HYMN X.

The ſixth Beatitude.

MAT. v. 8.

Bleſſed are *the pure in heart: for they ſhall ſee God.*

I.

THE human nature is in all,
Polluted, ſpringing from the fall:
The faculties by nature be
Empty of real purity.

II.

By grace almighty and divine,
The human heart begins to ſhine:
The favour of the Lord moſt High
Infuſes real purity.

III.

Where once was burning luſt and pride,
Envy and malice by their ſide;
Where once inherent ſin had ſway,
And made the acts and works obey;

IV.

There the Creator takes in part,
Inherent evils from the heart,
There the almighty hand and grace
Give new propenſions in their place;

Propen-

V.

Propenſions pure to turn from ſin,
To the right chriſtian courſe begin;
Propenſions holy to the love
Of men on earth and God above;

VI.

A byaſs pure to truſt alone
In Chriſt, who ever glorious ſhone
Before his wondrous human birth,
Before his heaven or his earth;

VII.

A new propenſion to reſign
All to the holy will divine,
Content to live, content to die:
Such is the mental purity.

VIII.

Thus the great God of boundleſs love,
Implants new graces from above;
And thus he will his power diſplay
In taking hearts of ſtone away.

IX.

O happy men! forever bleſt!
Who are of graces pure poſſeſs'd.
Thoſe who partake of this new birth,
Shall thus be favour'd here on earth;

X.

Communion with the Lord of all,
Shall to their happy portion fall;
On earth he will his love reveal,
On earth he will their pardon ſeal.

XI.

But O what mortal tongue can ſay,
When they ſhall enter heav'nly day,
What glories infinitely bright
Will ruſh upon their mental ſight!

HYMN XI.

The ſeventh Beatitude.

MAT. v. 9.

Bleſſed are *the peace-makers: for they ſhall be called the children of God.*

I.

WHEN animoſities ariſe
Among the ſons of men,
And when reſentment haſtes and flies
To render ill again:

II.

Happy are they who reconcile
The parties oppoſite,
Who take away contention vile,
And enemies unite:

III.

Through love to God and holineſs,
And hatred of the ſtrife.
Such are the men the Lord will bleſs
In each affair of life.

IV.

Bleſſed are they, who by advice,
By prayer and teaching mild,
Men of impiety and vice
To God have reconcil'd:

V.

Whom the eternal Lord on high
Makes inſtrumental here,
To ſinners turn from enmity
To love of God ſincere.

VI.

The makers of this heav'nly peace
Shall feel a peace within,
In life, and at their lov'd deceaſe
Their glory will begin.

VII.

Theſe are the children of the King,
Whoſe univerſal ſway,
The ſaints above and angels ſing
In bright celeſtial day.

VIII.

Theſe are exalted high to near
Relation to the God,
Whom all their enemies will fear
For his avenging rod,

IX.

Whoſe power is unbounded ſtill,
Who changes not his love,
But faithfully performs his will
In earth and heav'n above.

HYMN XII.

The eighth Beatitude.

MAT. v. 10.

Bleſſed are *they which are perſecuted for righteouſ*
ſake: for theirs is the kingdom of heaven.

I.

WHEN impious men obſerve the wa
So varying from their own,
Of thoſe whom God himſelf will praiſe,
Who by his graces ſhone;

W

II.

When they obſerve their piety,
Their virtue and their fear,
How much they will themſelves deny,
Offending God forbear,

III.

And walk as foreigners below,
Hoping the day will come,
When they celeſtial joys ſhall know,
And ever reſt at home:

IV.

Envy and malice, wrath and pride
Riſe in the impious breaſt,
And wicked men the juſt deride
Who are ſupremely bleſt;

V.

Deride, and cruel hands diſplay
Againſt the innocent,
To take corporeal life away,
Which for a time is lent.

VI.

The heav'nly reign of Chriſt below,
His reign above the ſtars,
Are both for theſe who Jeſus know,
Of whom they are the heirs.

VII.

He rules his injur'd friends in love,
Supports the grace within,
Gives freſh aſſiſtance from above
To turn from ev'ry ſin.

VIII.

Happy the juſt who meekly bear
The perſecution vile:
The juſt, who ill returns forbear,
Even in death may ſmile:

That

IX.

That king of terrors to the foes
Of Jeſus and his friends,
The kindeſt friendly hand to thoſe
Who love the Saviour lends,

X.

Diſmiſſing them to realms on high,
Exempt from ſins and pains,
Where the eternal Majeſty
In fulleſt glory reigns.

HYMN XIII.

The great portion of believers, the greater o
the Mediator, the greateſt of the Deity.

1 COR. iii. 21, 22, 23.

All things are yours: whether Paul, or Apollos,
Cephas, or the world, or life, or death, or thin
preſent, or things to come; all are yours; and
are *Chriſt's*; *and Chriſt* is *God's.*

I.

AS the Corinthian church of old,
Converted under *Paul*,
In the inſpired truth were told,
They had no leſs than all:

II.

So they who, like them, Jeſus love
And over all advance,
Receive from Him who reigns above,
The ſame inheritance.

Amb

III.

Ambaſſadors from heaven ſent
The joyful news to preach,
Are to the earthly churches lent,
To comfort, guide, and teach.

IV.

The works divine, inanimate
And animate on earth,
Are deſtin'd for advantage great
To ſaints of heav'nly birth.

V.

God, in their life on earth beneath,
Each moment does them good;
And joys unknown at time of death
Will well be underſtood.

VI.

There is in the Almighty's ſway
No preſent work divine,
But what of which the ſaints may ſay,
This providence is mine.

VII.

And when ſhort preſent things are paſt,
And time away ſhall fly,
For their ſupreme delight is vaſt
Boundleſs eternity.

VIII.

This the wide portion of the men
Who were ordain'd to bliſs,
And conſequently born again,
Whom Jeſus owns for his.

IX.

But all his church, decreed to ſhine
In righteouſneſs and bliſs,
Of Jeſus human and divine
The greater portion is.

X.

Yet O what numbers can declare
Or repreſent his worth,
Who more than thouſand worlds is fair,
And took an human birth!

XI.

Chriſt who deſcended from on high
To do his Father's will,
God-man is of the Deity
The greater portion ſtill.

HYMN XIV.

Believing, an evidence of Regeneration.

1 JOHN V. 1.

Whoſoever believeth that Jeſus is the Chriſt, is born of God.

I.

JESUS, the Father's equal Son,
Who was before the earth begun,
Before alternate day and night,
Before the conſtellations bright;

II.

In the high covenant agreed
To ſave the future choſen ſeed:
The Father gave his high employ
Anointing him with holy joy,

III.

As Prieſt, as Prophet, and as King,
That men he might to heaven bring.
Thoſe who on earth believe the Son
To be the great anointed one,

IV.

That as divine and human he
From blindneſs of the mind can free;
Believe that he can change the heart
And to his ſubjects grace impart,

V.

That in his life and when he died,
He merited and ſatisfied
Alone; thus truſting in the Son
As the moſt dear Anointed one;

VI.

Theſe are the men whoſe ſouls deprav'd
The everlaſting King has ſaved,
Working deliverance in part
From ſin that overſpread the heart.

VII.

Concupiſcence that reign'd before,
Is left to tyrannize no more;
Malice, revenge, uncleanneſs, pride,
Have partialy been mortified:

VIII.

And new propenſions from above
To truſt in Chriſt alone, to love
The Lord of all, to hope for heav'n,
By an almighty hand were giv'n.

IX.

Thus new things pow'r divine diſplay,
And former things are paſt away:
The man whoſe faith in Chriſt is true,
Was made of God a creature new.

HYMN XV.

Firm Hope entering Heaven.

HEB. vi. 19.

Which hope *we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail.*

I.

THE born again by pow'r divine,
Whom God in graces made to ſhine,
Have fervent hope of ſeeing more
Diſplays on them of heav'nly pow'r.

II.

Believers favour'd once with ſight
Of things divine, with ſweet delight,
And holineſs; hope God will bleſs
Their ſouls with growing righteouſneſs;

III.

That the moſt High who faithful is
To all his gracious promiſes,
Will teach them more of things divine,
And cauſe on them his face to ſhine.

IV.

Alſo the hope of joy ſublime
Beyond mortality and time,
Of heav'nly full eternal reſt,
Is in believers peaceful breaſt.

V.

Their hope continues to the laſt,
And, as the veſſel's anchor faſt
Secures from wrecks, will cauſe to fly
From ruin and apoſtacy.

If

VI.

If ſatan's crafty ſnares allure
To ſomething hateful and impure,
Or if the world and ſin entice
To turn aſide and practice vice;

VII.

The grace that hopes for bliſs on high,
The means of their ſecurity
Is made, by Him whoſe mighty arm
Can guard us well from ev'ry harm.

VIII.

Founded on Jeſus ſacrifice
Their ſteady hope aſcends the ſkies,
Anticipating joys above
By raiſing ſweet delight and love.

HYMN XVI.

The ſuperiority of Love.

1 COR. xiii. 13.

And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is *charity.*

I.

AMIDST the various ſhining train
Of graces in the born again,
Implanted from above, there be
Superior to the others three.

II.

Reliance on the holy One,
Redeemer, everlaſting Son;
The hope eternal bliſs to gain,
And love, within the ſoul remain;

III.

Till the bleſt ſoul ſhall take its flight
To the ſweet realm of pureſt light:
But love ſhall with the ſpirit go,
While faith and hope are left below.

IV.

What we believe, we then ſhall know;
And what we hope for here below,
The viſion of the Lord moſt High,
Shall be enjoy'd eternally:

V.

But love to man and love divine,
Which now but partially ſhine,
Will not be loſt in time of death
When ſaints reſign the mortal breath;

VI.

But ſhall to full perfection riſe,
Above the ſtars and radiant ſkies.
Duties in earth and heav'n above
Are comprehended too in love.

VII.

God who art love eternally!
Enable us to follow thee,
Loving the image of thy Son,
Wherever 'tis on earth begun;

VIII.

Benevolent to human race;
But thoſe who are adorned with grace
Loving with pure unfeign'd delight,
As they are faireſt in thy ſight.

IX.

O let no love to creatures here,
If much ſimilitude they bear
To Chriſt their Head, be ever found
To more than love to thee abound!

Created

X.

Created beauties dimly ſhine;
The uncreated, Lord, are thine:
Thy glories ſhould as infinite
Be loved with ſupreme delight.

HYMN XVII.

Knowledge, on earth like a child's, in heaven, a man's.

1 COR. xiii. 11, 12.

When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things. For now we ſee through a glaſs, darkly; but then face to face now I know in part; but then ſhall I know even as alſo I am known.

I.

ARTLESS and incoherent talk,
For trivial things a taſte,
Idle and unconnected thoughts,
The time of infants waſte:

II.

When to adult the man is grown,
The trifles are reſign'd,
He entertains conceptions right,
His language is refin'd.

III.

So while the chriſtian dwells on earth,
And abſent from the Lord,
A pilgrim, he defective is
In taſte, ideas, word:

IV.

Not ſo, when he ſhall mount on high
Up the ethereal road,
Conducted by the heav'nly hoſt,
To ever be with God.

V.

The poliſht glaſs can do no more
Than ſhew an image fair
Of what the objects viſible
In form and colour are:

VI.

Thus ordinances here on earth
Are by Jehovah lent,
And oracles divine are giv'n,
Himſelf to repreſent.

VII.

The chriſtian here is taught by theſe
With influence divine;
Yet doth his little light on earth
But like a glow-worm ſhine.

VIII.

The human form is fully known,
If look'd on face to face:
So when the chriſtian leaves the world
And all the mortal race;

IX.

He'll underſtand in climes of bliſs
The majeſty and grace,
The wiſdom, pow'r, and truth of God,
Without the poliſht glaſs.

X.

He is not here infallible,
His knowledge now is dim,
But will be full; in high degree
Like the Lord's knowing him.

HYMN XVIII.

Petitions granted.

MAT. vii. 7, 8.

Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

I.

WHEN the eternal Son of God
From heaven came to earth,
To ſave the choſen race of men,
Taking his human birth:

II.

The Prophet preach'd below, and we
In written records find,
Sweet flowing from his ſacred lips,
This exhortation kind.

III.

" Implore the Father in my name
" And by my Spirit led,
" For bleſſings heavenly, and all
" Shall be accompliſhed.

IV.

" Submiſſive aſk for earthly good,
" If meet to be receiv'd,
" Pleading my glorious promiſes
" Which ſurely are believ'd.

V.

" In faith and holy ardor aſk
" For grace and light from heav'n;
" And grace and light deſcending ſhall
" Moſt certainly be giv'n.

VI.

" Deſire near acceſs to God
" With importunity,
" And to his preſence ſweet acceſs
" Your God will not deny.

VII.

" For none that rightly ſupplicate,
" Who are to me allied,
" In faith and by my Spirit mov'd,
" Shall ever be denied.

VIII.

" The ſtrong deſire, that heav'n aſcends
" On wings of faith and pray'r,
" Of ſaints, the Lord will not deſpiſe,
" Whatever once they were.

IX.

" For God the univerſal Lord
" Is full of pow'r and love;
" He gives to pray, and bleſſings fall
" Profuſely from above.

HYMN XIX.

The eternal Father much readier to give to his, than men to their offspring.

MAT. vii. 11.

If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him?

I.

THough mortal man is full of ſin,
By nature all deprav'd,
Till new good qualities begin
When firſt his ſoul is ſav'd;

Yet

II.

Yet when his own ſimilitude
His progeny moſt dear,
Aſk to receive ſome needful good,
The parent ſure will hear.

III.

But when the offſpring of the King
Of univerſal ſway,
Petitions lowly to him bring,
In faith and fervor pray;

IV.

O how much more the Sovereign
Will walk to their relief
On wings of wind, that they may gain
Deliverance from grief!

V.

The human parents evil be,
God the eternal good,
His children then ſhall bleſſings ſee
Abundant as a flood.

VI.

Eternal lofty One on high!
Of goodneſs infinite!
Ruling the earth, the ſea, the ſky,
And higheſt heaven bright:

VII.

To thine adopted power grant
To fall before thy throne,
Aſking for bleſſings which we want,
That they may be our own,

VIII.

Requeſting thee to freely give
Direction, grace, and light,
While ſtrangers here, that we may live
Forever in thy ſight.

HYMN XX.

Doing to others what we wiſh from them.

MAT. vii. 12.

*All things whatſoever ye would that men ſhould do to you, do ye even ſo to them.**

I.

IF I in body or in mind
Poſſeſt the gifts divine,
The wiſdom, grace, or pow'r in which
Others ſuperior ſhine:

II.

Should I not wiſh reſpect from men?
Then let me others prize
Whom the Almighty Maker made
More holy, ſtrong, or wiſe.

III.

Or if I ſuffer'd deep diſtreſs,
How ſhould I wiſh relief?
O let me when I ſee a wretch,
Alleviate his grief!

IV.

If legal power I poſſeſt,
Submiſſion were my due:
Then let me chearfully obey
Parents and maſters too.

V.

I would without diſturbance keep,
Of conſcience liberty:
Then I ſhould not the freedom dear
To other men deny.

Are

* Its remarkable that the peripatetic philoſopher ſaid the like: Ερωτηθεις πως αν τοις φιλοις προσφεροιμεθα, εφη, Ως αν ευξαιμεθα αυτοις ημιν προσφερεσθαι. Rogatus erga amicos quales eſſe debeamus, Quales, inquit, eos erga nos eſſe optamus. Diog. Laert. in Vit. Ariſtotel. Lib. v.

VI.

Are not the acts of kindneſs all,
From others due to me?
Then from myſelf of conſequence
To others due they be.

HYMN XXI.

The utmoſt temporal happineſs without eternal, little worth.

MAT. xvi. 26.

What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?

I.

IF I had vaſt imperial ſway
O'er *Europe* and *America*,
Aſia and *Afric* would ſubmit
And pay their homage at my feet:

II.

Suppoſe I reign'd an hundred years,
Little diſturb'd by anxious fears,
With vig'rous conſtitution bleſt,
A vaſt revenue I poſſeſt:

III.

If I could daily pleaſure find,
Rever'd and lov'd by all mankind:
If I myſelf could equal ſhew
To *Homer* and to *Raphael* too:

IV.

If after all my glory here,
My ſoul is loſt, a wretch I were.
One hour of bliſs above the ſtars
Would far excel the hundred years.

HYMN XXII.

The goſpel revealed often to the weak and ignorant.

MAT. xi. 25, 26.

At that time Jeſus anſwered and ſaid, I confeſs to thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo Father, for ſo it ſeemed good in thy ſight.*

I.

THE Son eternal, under law
When of a virgin made,
In lowly mortal ſtate on earth
Thus to his Father ſaid:

II.

"Before the univerſe was form'd,
"The heavens or the earth,
"Celeſtial Father unto me
"By high eternal birth!

III.

"O Sovereign omnipotent!
"Of univerſal ſway,
"And whom the righteous ever ſhall
"Moſt willingly obey:

IV.

"Thy goodneſs I will celebrate;
"Thy wiſdom and thy might,
"Thy mercy, grace, and love confeſs,
"All to be infinite.

* Εξομολογεμαι σοι.

For

V.

" For men of ſcience and of thought,
" Who eminently ſhine,
" Were ſeldom taught to entertain
" The goſpel all divine.

VI.

" But babes for apprehenſion weak,
" By ſtudy not improv'd,
" Are generally found the men
" Whom thou haſt freely lov'd.

VII.

" The high ſalvation's joyful ſound
" Enters their ears and heart,
" While to their minds thou freely doſt
" Celeſtial light impart.

VIII.

" Thus to the wiſe, thou granteſt not
" The truth divine to ſee,
" But babes; that ſupernatural
" It might appear to be.

IX.

" Eternal Father! ſo it is
" By thy juſt ſov'reign will:
" For ſo thy works in righteouſneſs
" Thy high decree fulfil.

HYMN

HYMN XXIII.

The church encreaſing in grace and number.

MAT. xiii. 31, 32.

*The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field. Which indeed is the leſſer * of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.*

I.

OF all the ſeeds botanical
One of the ſmaller kind,
When in the field or garden ſown,
Encreaſing much we find.

II.

So high the verdant branches riſe,
The herb becomes a tree:
And wing'd inhabitants of air,
There pour their melody.

III.

So when the Saviour kind of men,
Unto the human heart
The principle of holineſs
Moſt freely doth impart:

IV.

The ſeed of true repentance, faith,
Humility and love,
Of hope, and all the virtues fair
Proceeding from above;

V.

Is firſt within the ſpirit ſown
Small as the little grain,
But afterwards exalted high
By power ſovereign.

If

* μικροτερον.

VI.

If graces and the virtues fair,
A ſhort declenſion find;
They riſe again, ſtill higher riſe
By pow'r of Jeſus kind.

VII.

So the Redeemer's little flock,
When he appeared on earth
Calling a few of ſinful men
By new celeſtial birth,

VIII.

Was alſo like this leſſer grain;
But afterwards did ſhine
By growing numbers, thouſands call'd
By love and pow'r divine.

IX.

The members of the church on earth
Who are by Jeſus led,
Are with immortal holy high
Attendants honoured:

X.

The angels, who appear'd at times
In glorious bright aray,
To miniſter to them are ſent
From heav'n's eternal day.

HYMN XXIV.

The firſt Creation.

GEN. i. 1.

In the beginning God created the heaven and the earth.

I.

FROM nothing nothing comes; but we
Behold things all around;
The radiant firmament on high,
The ſea and earthly ground,

The

II.

The lovely meadows fair in green,
Refreſh'd by heav'nly ſhowers;
The tow'ring rocks and lofty trees,
The variegated flowers,

III.

Pellucid ſtreams, the animals,
The human bodies fair.
Theſe thouſand and ten thouſand things
A great firſt Cauſe declare.

IV.

Eternal Sov'reign, Lord of all!
By thy almighty hand
Were form'd the firmament on high,
The ocean and the land.

V.

The beauteous meads, the rocks, the ſtreams,
The vegetables all,
The animals, the human race,
Aroſe upon thy call.

VI.

We love thee, praiſe, and will adore,
For giving wond'rous birth,
By goodneſs, wiſdom, and by pow'r,
To heaven and to earth.

VII.

A word, a purpoſe, or a will,
Produc'd the world on high,
And world below, to give diſplay
Of glorious Majeſty!

VIII.

Eternal Father with the Son
And Spirit, infinite!
Thou didſt command it; "Radiant light,
Exiſt:" exiſted light.

And

IX.

And thus thy will omnipotent
Made other creatures fair,
With eaſe, of nothing; Thou didſt call,
And all the creatures were.

HYMN XXV.

The new Creation.

2 COR. v. 17.

If any man be *in Chriſt*, he is *a new creature: old things are paſt away, behold, all things are become new.*

I.

THE firſt creation ſhews the pow'r.
Wiſdom, and love divine:
The new creation fairly makes
Unbounded mercy ſhine.

II.

A wretch by ſin original
Who evil made his choice,
The God of mercy turns, and then
Over him will rejoice.

III.

If any man in Jeſus is,
Thus wrote inſpired Paul,
His former things are paſt, and God
Has renovated all.

IV.

The evil byaſs in the heart,
To unbelief and pride,
To envy, luſt and ſwift revenge,
In part is mortified.

Behold

V.

Behold, and wonder at the change
Made by the God of grace!
A ſhining train of graces fair,
Is given in their place.

VI.

The underſtanding is renew'd,
To know the joyful news;
And of the Prophet Prieſt and King
Receives delightful views.

VII.

The will, the ways that truly ſhine,
That fond was of refuſing;
Is new, and ways of holineſs
Becomes as fond of chooſing.

VIII.

An alteration too is made
In paſſions of the mind:
The thoughts, the words, and outward deeds
Are all by grace refin'd.

IX.

O wondrous change! in rebels made!
Power and wiſdom ſhine,
And boundleſs mercy is reveal'd,
In ſuch a work divine!

HYMN XXVI.

Glad-tidings.

LUKE ii, 10, 11.

Behold, I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

I.

WHEN God the Sov'reign Lord of all,
The everlaſting Son,
In union hypoſtatical,
Aſſum'd the human form;

A

II.

A mortal form! ſtupendous deed!
In mercy and in love;
That we from evils might be freed
Who had ourſelves undone:

III.

He ſent an angel down to earth
From his celeſtial throne,
To publiſh the amazing birth
To ſhepherds in the field.

IV.

A radiant glory all divine
Which dazzled mortal eyes,
Around them in the night did ſhine:
They trembled at the ſight.

V.

The ſhining and immortal one,
"Away with terror," cried,
"For of the everlaſting Son
"I bring the joyful news;

VI.

"Moſt joyful to the human race,
"The Gentile and the Jew:
"The Saviour full of truth and grace,
"To day for you is born.

VII.

"His native place *The houſe of bread*;
"There is the heav'nly food
"By which the ſouls of men are fed,
"Refreſhed and ſuſtain'd.

VIII.

"Anointed Saviour is his name,
"He's Prophet Prieſt and King,
"Meriting praiſe and boundleſs fame
"From all his creatures here.

"He

IX.

" He comes to ſave the ſinful race,
" The God incarnate comes!
" To give all good, and by his grace
" From ev'ry evil ſave.

X.

" He is the LORD who reigns on high,
" In glory all array'd
" Unbounded, from eternity;
" And evermore the ſame.

HYMN XXVII.

The miracle of the rod.

EXOD. iv. 2, 3, 4.

I.

EGyptian tyrants *Iſrael* uſed
With barb'rous cruelty;
The choſen people fervent pray'd,
Jehovah heard their cry.

II.

The uncreated angel, God,
In fiery light array'd
At *Horeb*, his ambaſſador
His ſervant *Moſes* made.

III.

Reluctant *Moſes* made excuſe,
" The Hebrews will not hear,
When I relate the viſion bright,
But will deluſion fear;

Unl

IV.

Unleſs I may by miracle
My high commiſſion prove."
" The rod thou beareſt," ſaid the Lord,
" Can it or breathe or move?"

V.

" A lifeleſs ſtaff," the ſhepherd ſaid,
" I know I bear in hand,"
Then caſt the dry wood on the ground
By the divine command.

VI.

The Son of God omnipotent,
His pow'r divine diſplay'd,
The lifeleſs dry wood on the earth
A living reptile made.

VII.

The Hebrew in aſtoniſhment
The hiſſing ſerpent fled.
Then Chriſt the everlaſting Son,
Thus to his ſervant ſaid,

VIII.

" Reſume it;" *Moſes* took it up;
And by command of God
The noxious animal was made
Again a lifeleſs rod.

IX.

" Thus I commanded," ſaid the Lord,
" That when they ſee the ſame,
The Jews may know thy miſſion high
From the Almighty came."

HYMN

HYMN XXVIII.

The ſafety of truſters in God.

PSAL. CXXV. 1.

They that truſt in the LORD ſhall be *as mount Zion* which *cannot be removed*, but *abideth forever.*

I.

THE lofty mountains tow'ring heights
The tempeſt beats in vain;
They till the conflagration vaſt
From age to age remain.

II.

So they who are renew'd by love,
And power, both divine;
Who in the chriſtian graces fair,
Are made of God to ſhine;

III.

Who conſequently truſt in him,
The Father and the Son,
And holy Spirit, three that are
The great Almighty One;

IV.

Truſt, for deliverance from wrath,
For pardon full and free,
Encreaſing grace, and glory high
To vaſt eternity;

V.

Who truſt for all to be receiv'd
Through the grand ſacrifice
Of Him, who liv'd and died for them,
And did from death ariſe:

These are secure, forever safe!
In God's supporting hand.
Till their high glory shall commence,
Firm as a rock they stand.

HYMN XXIX.

The LORD our defence.

PSAL. CXXV. 2.

As *the mountains* are *round about Jerusalem, so the LORD* is *round about his people, from henceforth even for ever.*

I.

IF all the wicked fiends below,
Against the church combine;
Allure the spouse of Christ to sin,
And cause her to decline:

II.

Those principalities and pow'rs,
Of more than mortal might,
Shall not entirely prevail
Against the sons of light.

III.

For the great Ruler of the world,
The everlasting King,
Defends them by his pow'rful arm,
And will to heaven bring.

IV.

If impious men of lawless power,
Their reason lay aside;
Extend their cruel hands against,
And persecute the bride;

V.

She is ſecure! the lofty One,
Of vaſt eternity,
Is round her an almighty guard,
And ever ſo will be.

VI.

Thus the renown'd *Jeruſalem*
In ancient days was found,
Defended from external foes,
By mountains all around.

HYMN XXX.

Going to Chriſt, preferable moſt abundantly to ſtaying on earth.

PHIL. i. 23.

Having a deſire to depart, and to be with Chriſt which is far better.

I.

THE chriſtian in the preſent ſtate
A traveler on earth,
Though alter'd in his mental pow'rs
By new celeſtial birth;

II.

Remaining evils in his life
With true repentance moans;
And under weight of luſt within
Unmortified, groans.

III.

The ſins obſerv'd in other men,
His righteous ſoul moleſt,
Ingratitude, contention, pride,
All interrupt his reſt.

Exc

IV.

Excelling others, cauſes grief;
Their envy ſoon appears.
On earth he's not exempt from pain,
Diſquietude and fears.

V.

O happy hour! delightful change!
When he aſcends on high,
His ſoul immortal ſwiftly flies
Above the ſtarry ſky.

VI.

What though the earthly tent is loſt,
It's only for a time:
And while it lies entomb'd at reſt,
The ſoul has bliſs ſublime.

VII.

His ſpirit goes to Chriſt who reigns
In glorious majeſty;
Which better is than ſtay on earth
E'en moſt abundantly.*

VIII.

His old concupiſcence below,
Away for ever flies,
And not a weak or ſinful thought
Shall ever once ariſe.

IX.

No ſin or folly ſhall be found
In other creatures there,
For only ſaints and angels dwell
In higheſt heaven fair.

X.

No envy at ſuperior bliſs
Or higher qualities,
And of inferior no contempt,
Shall ever there ariſe.

* Πολλω μαλλον χρεισσον.

XI.

No ſorrow, no diſquietude
His happy ſoul ſhall know:
But there, of joy and grace divine
Eternal rivers flow.

XII.

Almighty Saviour, Sovereign!
At the appointed time,
My longing ſpirit ſoon remove,
To taſte the bliſs ſublime.

HYMN XXXI.

The city of the Almighty Architect.

HEB. xi. 10.

For he looked for a city which hath foundations, whoſe builder and maker is *God.*

I.

THE buildings rais'd by mortal men,
But weakly founded are:
Of cities fam'd in ancient days,
The ruins ſcarce appear.

II.

And in the conflagration vaſt,
The earthly cities all
Which now are ſtanding, ſurely ſhall
In utter ruin fall.

III.

Not ſo the city heav'nly fair,
Above the ſtarry ſky:
Thoſe manſions of the bleſt ſhall laſt
To all eternity.

IV.

That lofty city, and the ſaints
Who to it ſhall belong,
Have true foundations durable,
And more than mountains ſtrong.

V.

The arm, the everlaſting arm
Of God, has ever been
A grand ſupporter of the place
And thoſe who dwell therein.

VI.

Eternal love, eternal grace,
And mercy, all divine,
Suſtain the bright inhabitants,
And make them ever ſhine.

VII.

The promiſe and the oath of God,
Salvation high to give;
Muſt ſurely be accompliſhed,
For truth can ne'er deceive.

VIII.

The grand oblation of the Son,
So wond'rous in our eyes,
From age to age another ſure
And firm foundation lies.

IX.

This offering of God for men,
Effectually pleads:
The ſaints ſhall live in heav'nly light,
For Jeſus intercedes.

X.

Cities on earth, compar'd to this,
Are far from being fair:
For they, of weak and human hands
The lowly ſtructures are.

XI.

The God, the everlaſting God
Of glorious majeſty,
Himſelf the mighty Architect
Of this above the ſky!

XII.

The noble piles of *Greece* and *Rome*,
Which ages all approve,
Are trifles to the manſions high
Of peace, of joy and love.

XIII.

Such is the ſhining place on high
More radiant than the ſun,
Which *Abraham* the ſojourner
Deſired here, and won.

XIV.

To us, eternal Sovereign!
Thy heav'nly grace impart,
That alſo we on things above
Like him may ſet our heart.

HYMN XXXII.

The Deity of the Word.

JOHN i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God.

I.

THE race of human creatures all,
Was loſt by ſin original:
But Jeſus human and divine,
Has made unbounded mercy ſhine.

He

II.

He mediates for fallen men,
He brings us near to God again:
So by his mediation high,
The Father brings ſalvation nigh:

III.

He did the joyful tidings bring
By Chriſt, as prophet, prieſt and king:
Salvation's ſpoken by the Lord:
Thus Jeſus is the glorious Word.

IV.

When of created beings all,
The firſt receiv'd original;
The uncreated Word divine,
Did in eternal glory ſhine.

V.

Before the chaos old was made,
Or God creating pow'r diſplay'd;
Before the radiant ſtars above
Did in their beauteous order move;

VI.

Before the higheſt heaven fair,
Did the Creator's might declare;
The Word exiſted, ever bleſt,
And attributes divine poſſeſt.

VII.

With the firſt Perſon and the third
From everlaſting was the Word,
One Being infinitely high
In endleſs bliſs and majeſty.

VIII.

The Word was God: O Saviour great!
Thy glories we will celebrate,
Thy might and majeſty declare,
For thou art infinitely fair.

IX.

Before thou waſt from heaven ſent,
Thou ſurely waſt omnipotent:
Great Sovereign! thy mighty ſway
Immortal hoſts of heaven obey:

X.

The univerſe beneath thee lies.
Nothing eſcapes thy piercing eyes,
For thou haſt knowledge too divine,
Infinite wiſdom, Lord, is thine.

XI.

Wherever thy dear members came
Meeting together in thy name,
They found thee there; for thou art he
To whom belongs immenſity.

XII.

And all thy glories, Lord, divine,
For ever ſhall unfading ſhine;
For attributes divine, muſt be
The ſame to all eternity.

XIII.

But how ſhould mortal tongues relate
Fully the glories of thy ſtate?
Receive us to thy throne above,
And we ſhall better praiſe and love.

HYMN XXXIII.

Inherent ſin to be mortified.

EPH. iv. 22.

That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts.

I.

BElievers in the Son of God,
Are alter'd but in part;
Some evil byas ſtill remains
In the renewed heart.

This

II.

This the old man which is corrupt;
It with the life begun,
And from the miſerable fall
In ancient days it ſprung.

III.

Offenſive as corruption vile,
Is this iniquity,
Before the everlaſting God
Moſt holy and moſt high.

IV.

This inclination bad agrees
With our preceding ſtate
And converſation in the world,
When unregenerate.

V.

Conſiſts of many evil luſts
This ſin original,
Wretched propenſions of the ſoul
To actual evil all;

VI.

Propenſions full of vile deceit,
Which evil take for good,
And real good which cauſe to be
For evil underſtood.

VII.

O wretched man! in this reſpect;
The real chriſtian cries,
And from the evil in himſelf
With juſt abhorrence flies.

VIII.

Be this put off as vile attire
Polluted, ev'ry day;
Till it ſhall be compleatly loſt,
For ever caſt away.

IX.

When it allures to actual ſin;
As a good ſoldier fight,
Uſing the panoply divine,
Oppoſe with all your might.

X.

Believer, uſe appointed means
Of freedom: fervent pray;
The oracles divine peruſe,
And ſtudy night and day.

XI.

Inherent ſin original,
Shall thus removed be,
Till at our exit, happy time!
The whole away ſhall flee.

HYMN XXXIV.

Inherent grace to be enlarged.

EPH. iv. 24.

And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

I.

THE high and lofty One who dwells
In vaſt eternity;
With mercy, power, grace and love
Unbounded, reigns on high.

II.

According to theſe attributes,
Which we but know in part;
The God of love, inherent grace
Puts in the human heart.

III.

This the new man, begun in us
After the former birth;
And is created by the God
Who made high heav'n and earth.

IV.

After the years of ſinful courſe;
In mercy and in love,
This rich array, this princely robe
Deſcendeth from above.

V.

The daughter of the King of kings,
Who then is ſav'd from ſin,
Is thereby render'd beautiful
And glorious within.

VI.

The ſplendid robe is righteouſneſs
And holineſs that's true,
A proneneſs in the human heart,
What God commands to do.

VII.

An inclination 'tis within,
To love divine and great,
And of our fellow-creatures here
To love ſubordinate.

VIII.

Be this enlarged ev'ry day,
This royal robe put on,
Till all the evil oppoſite
For ever ſhall be gone.

IX.

The means of growth in graces uſe,
The word divine and pray'r,
Partakers of the heav'nly birth!
That you may be more fair.

X.

O ever living ſource of all
That's lovely, good, and great!
For more conformity to thee,
Thy ſervants humbly wait.

XI.

Eternal God of righteouſneſs,
Infinite purity!
Enlarge our graces that we may
Become more like to thee.

XII.

Enable us to uſe the means,
For the great Saviour's ſake,
With utmoſt diligence, that we
The rich attire may take.

HYMN XXXV.

Tabitha's reſurrection.

ACTS ix. 36, *&c.*

I.

AN ancient ſea-port* in the land
Of promiſe, once was fam'd,
For God's reſtoring life to one,
A chriſtian, *Dorcas* nam'd.

II.

In love to Jeſus, and the poor
Who had in him believ'd,
She made the needy warm attire,
And oft their wants reliev'd.

* *Joppa* was ſaid to be more ancient than the flood, Joppe Phœnicum, antiquior terrarum inundatione, ut ferunt. Plin. Nat. Hiſt. Lib. v. Cap. xiii.

By

III.

By many deeds of virtue fair,
And piety unfeign'd,
She has in the inſpired word,
A name of honour gain'd.

IV.

That her believing ſoul might be
Still further purified,
Diſtemper ſeiz'd the earthly clay,
Her mortal body died.

V.

Peter, apoſtle of the Jews
And ſervant of the Lord,
Is call'd from *Lydda* to the corpſe,
In hopes of life reſtor'd.

VI.

He entred; and at his requeſt
The company withdrew,
Leſt to himſelf ſhould be transferr'd,
To God the honour due.

VII.

Peter in humble attitude,
Addreſs'd the Lord on high,
For reſurrection of the dead:
Jehovah heard his cry.

VIII.

By high diſplay of glorious pow'r,
Then the Omnipotent,
The goſpel to eſtabliſh, made
Peter his inſtrument.

IX.

The ſaint, believing firmly, turns;
To the pale corpſe he cries,
"The great Redeemer gives thee life,
"Now from the dead ariſe.

The

X.

The dead aroſe to life, beheld
The dear apoſtle nigh,
Sat up, and by his help ſhe ſtood,
Praiſing the Lord on high.

XI.

O wondrous grace! amazing love
Of Chriſt divinely fair!
His ſervant prays for life reſtor'd,
And Jeſus hears his pray'r.

XII.

How is thy goſpel, deareſt Lord,
By ſuch a work divine,
Upon a ſure foundation fixt,
And made in truth to ſhine?

XIII.

O let me ever truſt in thee,
My Saviour, Sovereign!
While here a ſojourner, till I
Celeſtial glory gain.

HYMN XXXVI.

The ſum of the firſt table of the moral law.

MAT. xxii. 37.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

I.

THE wiſeſt, beſt, almighty Three,
In eſſence who are One,
In all perfections infinite,
Eternally have ſhone.

The

II.

The God, the everlaſting God
Of all, whom we adore,
Is great, beyond the utmoſt height
Our feeble thoughts can ſoar.

III.

And when He ſhall illuminate
Above our mental eyes,
His thouſand and ten thouſand more
Perfections will ariſe.

IV.

The brighteſt ſeraphs of the ſky,
A drop of glory bear:
God is the ocean, lovely all
And infinitely fair!

V.

Jehovah, righteous is thy will
To be preferr'd to all;
For thou of all created good
Art the original.

VI.

The great Creator gave the law,
And thus to mortals ſaid,
" The Lord your God muſt be preferr'd
To all the works He made.

VII.

The Higheſt who appears to all
A Benefactor kind,
For ever ſhall regarded be
With heart and ſoul and mind.

VIII.

Let all your mental faculties,
Your underſtanding, will,
And paſſions, by regard to me,
My royal law fulfil.

IX.

Your underſtanding be employ'd
In meditation high
Of my eternal attributes,
My vaſt infinity.

X.

I am alone the chiefeſt good:
Therefore your will ſhall chooſe
The Lord your God above the world,
And never me refuſe.

XI.

Your paſſions, fear and hope and love
Deſire and delight,
Supremely on myſelf ſhall be
Employ'd with all your might.

XII.

Fear to offend me more than death,
Hope to enjoy me ſtill,
Love me above the deareſt one;
Such is my holy will:

XIII.

Deſire more fruition high
Of God the Lord to gain,
And joy ſupreme ſhall ever be
In me the Sovereign."

XIV.

Thou infinitely lovely God!
Defective are we all,
Alas! in all our faculties,
Since the primeval fall.

XV.

Enable us by pow'r divine
To more delight in thee,
While we in earthly tents below
As travellers ſhall be.

XVI.

And ſoon to bliſs above the ſtars
Admiſſion may we find,
That we may love thee, Lord, with all
The heart and ſoul and mind.

HYMN XXXVII.

The ſum of the ſecond table of the moral law.

MAT. xxii. 39.

Thou ſhalt love thy neighbour as thyſelf.

I.

THAT God is good to all the race
Of mortal men we find:
So we ſhould, like him, next to God
Have love to all mankind.

II.

To both the good and evil men
Our fellow-creatures here,
From us, by law divine, is due
Benevolence ſincere.

III.

Deſire real good to all,
Even your enemies;
For their converſion to the Lord
Preſent your humble cries.

IV.

The good, the lovely image bear
Of Chriſt in ſome degree;
Delight in them, as far as they
Have real purity.

And

Conſider

V.

Conſider how you love yourſelf:
" I wiſh myſelf all good."
Be this the pattern of your love
To others underſtood.

HYMN XXXVIII.

Requeſts of two believers granted.

MAT. xviii. 19.

Again I ſay unto you, that if two of you ſhall agree on earth as touching any thing that they ſhall aſk, it ſhall be done for them of my father which is in heaven.

I.

THE God of glory well approves
Of ſolitary pray'r:
But ſocial worſhip ſeems to be
The more approv'd and fair.

II.

The Saviour human and divine,
Who once on earth appear'd,
Thus with his ſacred human lips,
To fallen men declar'd.

III.

" If two of my diſciples here
On this inferior earth;
Partakers of the calling high,
The new and heav'nly birth;

IV.

Shall only be unanimous,
Approach the royal throne,
And really pray for what they want;
It ſurely ſhall be done:

Be

V.

Be done, by Him who moſt reveals
His attributes on high,
In heaven; who my Father is
From all eternity."

HYMN XXXIX.

The reaſon of granting requeſts.

MAT. xviii. 20.

For where two or three are gathered together in my name, there am I in the midſt of them.

I.

ETernal Truth had ſaid, The pray'r
Of two ſhall granted be:
For where on earth aſſembled is
The ſmalleſt company;

II.

If chriſtians only two or three,
By my commanding word,
In any part of this low world
Shall ſupplicate the Lord,

III.

The Father infinite; and ſhall
In me for all believe,
His bleſſings heavenly and high,
Or earthly, to receive:

IV.

There I the everlaſting Son,
Who by immenſity
Preſent for ever am in all
The earth and heaven high,

My

V.

My preſence grant peculiar
And gracious to the men,
Who love, adore, and ſerve me here,
For they are born again.

VI.

And by my Spirit holy high,
I teach them what to ſay,
And in the exerciſe of grace
Enable them to pray,

VII.

To pray for what my Father God,
Who glorious reigns on high,
Decreed to freely give to them,
From all eternity.

HYMN XL.

Slow to ſpeak.

JAM. i. 9.

I.

THE man of wiſdom ſpares his words,*
The fool is ſwift to ſpeak;
For one is ſtrong to think before,
The other is too weak.

II.

The tongue that's indiſcreet, the world
With dire contention fills;
And from unguarded lips proceed
Innumerable ills.

* Prov. xvii. 27.

III.

My God! my lips for ever guard;
Let me not dare to ſpeak
Profane, obſcene, or idle words,
My inward peace to break.

IV.

But ſtrenghten me by pow'r divine,
To ſpeak to holy uſe
Of edifying other men;
And let me not refuſe

V.

Inſtruction to the ignorant:
Yet when I ſilence break,
O let profoundeſt careful thought
Precede whate'er I ſpeak!

VI.

Leſt I offend by trifling talk,
By ſcandal or by ſtrife.
The man that prudently preſerves
His mouth, preſerves his life.*

HYMN XLI.

Piety followed by all temporal good and eternal.

1 TIM. iv. 8.

Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

I.

HAPPY the man! endow'd with grace,
Deſcending from the throne
Of the eternal Sovereign,
Who rules the world alone.

* Prov. xiii. 3.

This

II.

This grace inherent in the heart,
Shall ſurely never die;
And from it flow the acts and works
Of genuine piety.

III.

Him who enjoys the principle,
The Father ever lov'd,
The Son redeem'd; and he ſhall be
By God the Spirit mov'd.

IV.

The Comforter, the Spirit, whoſe
Divine perfections are;
Excites his ſoul renew'd to acts
Of all devotion fair.

V.

The Lord the Spirit moves to love
Supreme of God alone,
And moves him to rejoicing in
Jehovah as his own.

VI.

The holy Ghoſt excites the heart
That is renew'd by grace,
To ſtedfaſt hope of ſeeing God
In heaven face to face.

VII.

The Sanctifier great of men,
Enables to believe
In Chriſt, as the Redeemer true
Who never can deceive.

VIII.

He alſo moves to pious works,
Excites the ſaint to pray,
To ſing to God, and read the word
Inſpired, night and day.

IX.

The happy man who, being mov'd
Of God in heaven high,
Thus ſpends his life in holy acts
And works of piety;

X.

Shall ſurely find, that by the Lord
He conſtantly is bleſt,
With all the good, of ev'ry kind,
That for himſelf is beſt.

XI.

For God is faithful to perform
Whatever he has ſaid,
And all his glorious promiſes
Shall be accompliſhed.

XII.

He promiſes to pious men,
Who love him, fear and praiſe,
To give them all the real good
They want in all their days.

XIII.

O more! yet infinitely more!
The Promiſer divine,
Moſt largely promiſes to them
That they ſhall after ſhine,

XIV.

Shine as the brighteſt ſun at noon
In glory full and high,
At their celeſtial Father's throne
To vaſt eternity.

XV.

My God! O ever kind and good!
In my few earthly days
Enable me to ſpend my life
In piety and praiſe.

XVI.

So ſhall I take a rapid flight,
And mount above the ſky,
Enter the climes of bliſs above,
And never more ſhall die.

HYMN XLII.

The elect are called.

ROM. viii. 30.

Whom he did predeſtinate, them he alſo called.

I.

THE God who liv'd, before the earth,
The ſky, the univerſe had birth;
In happineſs unbounded, high
In glory, from eternity;

II

Delights to give diſplays in time
Of all his attributes ſublime;
And goodneſs infinite diſplays
To fallen men of mortal race.

III.

This the Almighty Father will'd,
Before vaſt ſpace the creatures fill'd;
Will'd that a number to him known,
Should be conformed to his Son.

IV.

O glorious purpoſe! high decree!
To ſave from endleſs miſery;
To give us likeneſs to his Son,
Then take us to his royal throne.

V.

Such is predeſtination free;
To give us partial purity
Upon the earthly globe, and high
Conformity above the ſky.

VI.

Not all created might would be
Able to fruſtrate his decree,
To hinder his almighty hand;
The council of the God ſhall ſtand.

VII.

According to his high decree;
Jehovah cauſes men to be,
In time appointed here on earth,
Partakers of celeſtial birth.

VIII.

He calls, the God Almighty calls!
And ev'ry oppoſition falls:
As in the firſt creation He
Commanded creatures all to be.

IX.

The Father infinite in pow'r,
A change effects in happy hour,
A change in mental qualities,
He gives the good, the evil flies.

X.

Thus grace deſcending from his throne,
Produces likeneſs to his Son;
Conformity in ſome degree,
Which will in heaven perfect be.

XI.

Thus the predeſtinated are
Made by the holy calling fair:
And thus he gives diſplays in time
Of mercy, love, and grace ſublime.

HYMN XLIII.

The called are juſtified.

ROM. viii. 30.

And whom he called, them he alſo juſtified.

I.

THE Lord's commanding pow'rful voice
Renews the people of his choice;
He new creates them fair within,
And mortifies in part their ſin.

II.

The ſame, the call'd of God, poſſeſs,
Beſides inherent holineſs
In which they but imperfect are;
A robe that is divinely fair,

III.

The righteouſneſs of God the Son,
In which on earth he brightly ſhone,
When in his human nature he
Obey'd and ſuffer'd miſery.

IV.

In his eternal compact high,
Before he form'd the earth and ſky,
He undertook to die and live,
As man, their repreſentative:

V.

The members they, the head divine
Is Jeſus; He the lovely vine,
His people are the branches fair:
In neareſt union thus they are.

VI.

So when the law divine he kept
In full perfection, when he ſlept
Alſo in death; the members were
Eſteem'd his agonies to bear,

VII.

And to fulfil the law divine:
Thus in his righteouſneſs they ſhine.
When Jeſus liv'd for them and died,
He merited and ſatisfied:

VIII.

For being God as well as man,
He did what others never can,
Made ſatisfaction infinite,
That we might dwell above in light;

IX.

Deſerv'd by his obedience high,
Our knowledge, bliſs, and purity.
The called thus are all forgiven,
Abſolv'd from hell, adjudg'd to heaven.

HYMN XLIV.

The juſtified will be glorified.

ROM. viii. 30.

And whom he juſtified, them he alſo glorified.

I.

THE choſen, call'd, and juſtified,
In ev'ry age whene'er they died,
Had to their ſpirits freely given
The fulleſt joys of higheſt heaven:

II.

Freely to them, without deſert
By any purity of heart;
And in themſelves without a claim,
By having here an holy name:

III.

But heav'nly glory given is
Through what the Lord perform'd for his,
And what the Saviour ſuffer'd here,
Though to his Father ever dear.

IV.

Thoſe who his righteouſneſs poſſeſs,
The God of love and grace will bleſs
With excellencies like divine,
In which they will for ever ſhine.

V.

Glorification! ſweeteſt thought!
By the dear blood of Jeſus bought:
O full ſeraphic joys ſublime!
Which will be given after time.

VI.

High is the knowledge which will be,
And high the mental purity,
Conferr'd on them who choſen are,
And through the great Redeemer fair.

VII.

Redeemer, O almighty God!
Who me deliver'd haſt by blood,
From ſin and hell: O raiſe to heaven,
Eternal glory ſoon be given.

HYMN XLV.

Oppoſing the church is in vain.

ROM. viii. 31.

*Therefore what ſhall we ſay *to theſe things? If God be for us, who can be againſt us?*

I.

WHEN *Paul*, as by the Spirit mov'd,
The happy men of God belov'd,
Charac-

*Τι ουν ερουμεν.

Characteriz'd by bleſſings four;
Their being call'd, elect before,

II.

Their being freely juſtified,
And raiſed to glory when they died:
The ſaint as though in extacies,
In holy admiration cries;

III.

'Amazing goodneſs! mercy high!
'O what from thence infer ſhall I?
'If ſpirits fallen from the ſkies,
'The pow'rs and principalities,

IV.

'Againſt the church exert their power,
'As lions ſeeking to devour,
'To miſerable make by ſin;
'Hurling their fiery darts within:

V.

'If devils all in fury rage,
'And in the ſame deſign engage
'The perſecutors of the earth,
'Againſt the call'd by heav'nly birth:

VI.

'Vain is the fury, weak the ſpite,
'And impotent is all their might.
'As God is for us, who can be
'To any purpoſe enemy?

VII.

'The chriſtian, glorious name! can well
'Defy the pow'rs of earth and hell,
'Defy the univerſe of foes,
'To bring upon him real woes:

VIII.

'His ſufferings on earth below,
'Are made the love of God to ſhow,

'In moving far away his sin,
'And making him more fair within.

IX.

'The God of glory infinite,
'In his behalf exerts his might;
'And will for ever guard him well
'Against attempts of earth and hell.'

HYMN XLVI.

Judge not, that ye be not judged.

MAT. vii. 1.

I.

MALICE, the progeny of hell,
Infernal malice fly;
Ye christians, who partakers are
Of calling heavenly.

II.

The eminent of human race
In malice never judge,
Using detraction; neither their
Superior powers grudge.

III.

Let not the greater than yourselves,
In light and purity,
Or in the noble sciences,
With envy judged be.

IV.

The weak in body or in mind,
The less polite or fair,
O think them in the least degree
Not meaner than they are.

V.

Let not the men of hateful vice,
Or of impeity,
Be made ſtill wickeder: that you
May judged never be.

VI.

For they that live in malice ſtill
To the laſt dying breath,
Uſing detraction; will be judg'd
To everlaſting death.

HYMN XLVII.

The forgiving ſhall be forgiven.

MAT. vi. 14.

If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

I.

IF he is ſlander'd or revil'd,
Abus'd by other men;
O let the humble chriſtian ne'er
Evil return again.

II.

When the diſciples of the Lamb,
The meek and patient Lord,
Suffer by thoſe who privately
Whiſper a ſpiteful word;

III.

Be all forgiven, all forgot!
Be rancour laid aſide:
Returning evil ill becomes
The meek Redeemer's bride.

IV.

For if by power of the Lord
We being born again,
Pardon the many treſpaſſes
Of other fallen men;

V.

Our Father who in heaven high
Eternally will live,
Through ſatisfaction of the Son,
Will alſo us forgive.

VI.

O ſtrengthen us, almighty God!
By power all divine,
To pardon others, and ourſelves
Into thy hands reſign.

HYMN XLVIII.

The unforgiving not pardon'd.

MAT. vi. 15.

But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

I.

WHEN evil men, who rightly know
Alone the things terrene,
Who far from being patient are,
Reſigned and ſerene;

II.

Suffer reproach and injuries;
They ſoon returns will make:
They ſwell in pride, are full of rage,
And cruel vengeance take.

III.

Oh, miſerable mortal man!
Through thy primeval fall,
By many actual treſpaſſes,
And ſin original.

IV.

Ah! little thou, of fierce revenge
Doſt know the direful end;
The God, the mighty Thunderer,
Will vengeance on thee ſend.

V.

They that continue here the ſame
Till the expiring breath,
Of unforgiving tempers, ſink
In everlaſting death.

VI.

Their Father by creation,
Not by adoption high,
Will not forgive their manifold
Cruel iniquity.

HYMN XLIX.

Rewards of grace, leſs or more, according to alms giving.

2 COR. ix. 6.

He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

I.

IN agriculture he that ſows
With but a ſparing hand,
Shall find but ſmall returns of grain
At harveſt on his land:

II.

But husbandmen who plenteous cast
On earth the golden grain,
Shall reaping, quantities of corn
In rich abundance gain.

III.

So they that see the indigent,
And give to all relief,
Chiefly the family of faith;
Through pity of their grief,

IV.

Not for a name, or merit, but
Through love to God and men;
Shall from his ever bounteous hand
Blessings receive again:

V.

Yet blessings equal not to all,
Though all his bounty share;
Rewards of grace are less to those
Who the less lib'ral are:

VI.

High the rewards, exceeding high!
Of undeserving men,
To those who often bounteous gave,
And yet will give again.

VII.

Rewards unmerited are theirs,
The blessings heavenly,
And what of earth is needed, in
Superior degree.

HYMN L.

Our firſt parents figures of Chriſt and the church.

JOHN xix. 34.

But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water.

I.

THE parent firſt of human race,
Before his dreadful ſin,
In death-like ſlumbers deeply ſunk,
While all was peace within.

II.

Then the Creator infinite,
Was pleas'd to pierce his ſide,
Gently remov'd a rib, and made
The rib his lovely bride.

III.

So Jeſus, though eternal God,
Upon the earth beneath,
Once condeſcended through his love
To ſleep in real death.

IV.

His lifeleſs body's ſacred ſide
Was pierced with a lance,
That by his death and wounds he might
His people high advance.

V.

From the Redeemer's wounded ſide
The blood and water flow'd,
And the formation of his bride
Symbolically ſhew'd.

VI.

The church is juſtified by blood
Which iſſued when he died;
And cleanſing water well denotes
Her being ſanctified.

VII.

Thus ſhe is made the church of God
By benefits divine;
And as the ſpouſe of Chriſt the Lord,
For ever is to ſhine.

HYMN LI.

Joſeph a type of Chriſt.

I.

THE hebrew *Jacob*'s elder ſon,
Born of the Syrian fair,
Was beautiful:* thus glories all
In Jeſus ever are.

II.

The parent fond the youth attired
In gorgeous array:†
So the bright robes of righteouſneſs
Did Chriſt on earth diſplay.

III.

The ſun, the moon, and many ſtars
Before the hebrew bow'd:‡
And Chriſt with all authority
As Monarch was endow'd.

IV.

The ſon of *Jacob* moſt belov'd,
Was object of the hate
Of all his brothers:‖ ſo the jews
Abhorr'd the Saviour great.

From

* Gen. xxxix. 6. † Gen. xxxvii. 3.
‡ Ibid. v. 9. ‖ Gen. xxxvii. 8.

V.

From *Hebron*'s vale the youth was ſent,
A meſſage kind to bear.
To *Shechem*:* Chriſt to earth was ſent,
Glad-tidings to declare.

VI.

From thence to *Dothan* went the youth
To ſuffer miſery:†
And Jeſus to *Judea* went
From *Galilee* to die.

VII.

His brothers kill'd the blooming youth
In purpoſe of the mind:‡
To crucify the Lord of life,
The cruel jews combin'd.

VIII.

Reuben alone with pity mov'd,
Revok'd the dire decree:‖
So *Pilate* us'd perſuaſion ſtrong,
From death the Lord to free.

IX.

The envious brothers *Joſeph* ſtript
Of ſplendid rich aray:§
So the attire of the Lord,
The Romans took away.

X.

The barb'rous brothers caſt the lad
Into an empty pit:**
To lie in grave unus'd before,
The Saviour did ſubmit.

* Gen. xxxvii. 14. † Ibid. v. 17. ‡ Ibid. v. 20.
‖ Ibid. v. 21. § Ibid. v. 23. ** Ibid. v. 24.

XI.

To raiſe him from the pit again,
The brothers quickly choſe:*
Thus after his interment ſhort,
The Lord from death aroſe.

XII.

Kind *Reuben* to the pit return'd,
But found no brother there:†
So chriſtians ſearch'd the ſepulchre,
And diſappointed were.

XIII.

As Chriſt was ſold by ſeeming friend,
Judas of evil name;
Joſeph was ſold, and ſold again
Perhaps for price the ſame.‡

XIV.

The hebrew ſuffer'd ſlavery,
And then impriſonment:‖
So Jeſus in his humble ſtate,
All ſorrows underwent.

XV.

The priſoner at length was rais'd
Next to his Majeſty:§
And Jeſus in his foll'wing ſtate
Exalted is on high.

XVI.

Joſeph a man of thought, was wiſe
Above the vulgar far:**
In Jeſus Chriſt the riches all
Of higheſt knowledge are.

* Gen. xxxvii. 28. † Ibid. v. 29.
‡ Ibid. v. 36. Undoubtedly he was ſold for more than twenty pieces of ſilver, probably for thirty.
‖ Gen. xxxix. 20. § Chap. xli. 40, 41.
** Ibid. v. 39.

XVII.

His granaries were means to men,
Of keeping vital breath :*
And Chriſt, the bread of life, will ſave
From everlaſting death.

XVIII.

His brothers wanted food and came
To *Joſeph* ſuppliants :†
The poor in ſpirit come to Chriſt,
And he ſupplies their wants.

XIX.

When to the governor they came,
At firſt he was unknown :‡
The Jews Meſſiah never knew,
Though he was fully ſhewn.

XX.

The ſecond time, the brother made
The kind diſcovery :‖
Chriſt at his coming next, will ſhew
The Jews his Majeſty.

XXI.

He caus'd his family to reſt
In *Goſhen's* happy plains :§
His Antitype will give us reſt
From all our ſins and pains.

* Gen. xli. 57. † Chap. xlii. 6. ‡ Ibid. v. 8.
‖ Chap. xlv. 3. § Chap. xlvii. 11.

HYMN

HYMN LII.

Infuſion of grace, irreſiſtible.

JOHN. iii. 8.

The wind bloweth where it liſteth, and thou hearest the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

I.

THE mighty meteor, the wind
Is not by human force confin'd;
In unreſiſted courſe it flees,
And rends the roots of lofty trees.

II.

The ſound, the known effect of air
When ſwiftly moving on, we hear:
But none of human race can tell
Where firſt it roſe, and where it fell.

III.

So when the holy Spirit high
Who reigns in glorious majeſty,
Infuſes grace in fallen men,
Or cauſes to be born again:

IV.

Not all created might can ſtay
His power in the happy day:
The council of the Lord ſhall ſtand,
And creatures live at his command.

V.

The good effects of grace within,
To underſtand we next begin;
The acts of hope, repentance, love,
And faith in Chriſt who reigns above.

What

VI.

What is tranſacted in our mind,
Effect of byaſs new, we find:
But know not who of mortal race
Have been, or will be chang'd by grace.

HYMN LIII.

All chaſtiſements matter of higheſt joy.

JAM. i. 2.

Count it all joy when ye fall into divers temptations.

I.

TO true believers, all's for good;
And ſome things if there be
More uſeful than the reſt, they are
Diſtreſs and Piety.

II.

The lov'd with everlaſting love,
Are oft afflicted here;
Perhaps becauſe, of higher uſe
Are ſorrows which they bear.

III.

Ye chriſtians, who partakers are
Of God's vocation high,
Whenever in the vale of tears
In deep diſtreſs you lie:

IV.

If one uneaſineſs to day,
By the Lord's holy will,
Invades you, if another and
Another follows ſtill;

V.

If your eternal Father, God,
High Sovereign of all,
Shall kindly what he gave remove,
Your health corporeal:

Your

VI.

Your friends by ſudden death, if he
Shall ſwiftly take away;
Not his vindictive anger, but
His kindneſs to diſplay:

VII.

If to remove from earthly things
Your love inordinate,
He takes away your property
In mercy even great:

VIII.

If as the means of real good,
You ſuffer calumny,
Are perſecuted in the world
For righteouſneſs, or die:

IX.

The whole is joy, matter of joy
Even in high degree.
O let the chriſtian count the whole
Matter of joy to be!

HYMN LIV.

Chooſing to depart to God.

2 COR. v. 8.

*We are both confident, and chooſe rather * to be abſent from the body, and to be preſent with the Lord.*

I.

THE true diſciples of the Lord
The Saviour great of men,
In him for their ſalvation truſt;
For they are born again.

* Θαρρυμεν δε, και ευδοκυμεν μαλλον.

II.

Well may the happy men prefer
Departing; for they know,
When they ſhall drop the earthly tent,
To whom the ſoul will go.

III.

If ſo appointed of the Lord
Who reigns in glory high,
With *Paul* of old the ſaints may well
This moment chooſe to die:

IV.

To die! to let the body reſt,
The ſpirit take a flight
Above the atmoſphere, the ſtars,
And into heav'nly light.

V.

O lov'd departure! happy change!
May ſwift the moments fly!
That I may abſent be from earth,
And to Jehovah nigh;

VI.

May be directly fill'd with all
The fulneſs of the God
Of glories infinite, and be
No more beneath his rod.

HYMN LV.

The ſplendor of the righteous at the end of the world.

MAT. xiii. 43.

Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their father.

I.

WHEN Jeſus everlaſting God
And man of wondrous birth,
Shall come in glory down, and fire
The heaven and the earth: While

II.

While impious men endure his wrath
And his avenging rod;
The righteous in the righteouſneſs
Of Jeſus Son of God,

III.

Who alſo righteous were in part,
By their inherent grace,
By the performance of his will
And living to his praiſe;

IV.

Shall have unmerited reward
From the high Sovereign,
The perfect glories of the ſoul
And body ſhall obtain.

V.

With ſplendor great appears the ſun
Majeſtic orb on high:
So will the juſt in glory ſhine
To vaſt eternity.

VI.

To bodies vile and mortal once,
Power divine will give
Beauty of form and colour great,
When they again ſhall live,

VII.

Velocity, power unknown,
And immortality;
Their ſouls in knowledge, bliſs, and love,
Shall alſo ſhine on high.

VIII.

Thus will the happy righteous dwell
For ever in the ſight,
And at the royal throne of God
Their Father infinite.

HYMN LVI.

Reſurrection proved.

MAT. xxii. 32.

I am the God of Abraham, and the God of Iſaac, and the God of Jacob. God is not the God of the dead, but of the living.

I.

WHEN the three firſt progenitors
Of Hebrews had been dead,
The Lord in radiant light appear'd,
And thus to Moſes ſaid:

II.

" I am the great inheritance
" Of Abraham deceas'd;
" And Iſaac, from the earthly clay
" Who alſo is releas'd.

III.

" The Benefactor infinite
" Of Jacob dead, am I;
" The God of all: in earth entomb'd
" Though all their bodies lie."

IV.

Thoſe parts alone of all the three
Which never were to die,
And not the whole, enjoy'd the God
In bliſs above the ſky.

V.

But of their perſons all complete,
Jehovah is the God:
Therefore the dead riſing again
Muſt leave their dark abode:

VI.

And Iſaac, Jacob, Abraham,
In body and in mind,
Their boundleſs vaſt inheritance
The God of all ſhall find.

HYMN LVII.

Election, neither of grace and works, nor works alone, but grace only.

ROM. xi. 6.

And if by grace, then is it *no more of works: otherwiſe grace is no more grace. But if* it be *of works then is it no more grace: otherwiſe work is no more work.*

I.

IF God's eternal purpoſe high,
Some fallen men to bleſs
With partial here, and afterwards
With perfect holineſs;

II.

Is by his favour undeſerv'd:
Let it be thought no more,
That God was moved to elect,
By works he ſaw before:

III.

It cannot be of grace and works
Together join'd; if ſo,
A new idea to the term,
Favour, muſt falſely go.

IV.

And if to chooſe us God was mov'd
By human deeds fore-known;
Election ſtill is not of both,
But is of works alone:

V.

And if of works; thoſe holy deeds,
Which to the Lord are due
As debts, muſt change their meaning to
A meaning falſe and new.

VI.

Thus God's eternal purpoſe is
By favour wholly free,
And, nor by grace and works conjoin'd
Nor works alone, can be.

HYMN LVIII.

A Doxology.

1 TIM. i. 17.

Now to the King of ages, incorruptible, inviſible, the only wiſe God,* be *honour and glory, for ever and ever. Amen.*

I.

THE pompous oriental kings,
Who moſt endowed be
With mighty empire here below,
Are nothing, Lord, to thee.

II.

O Sovereign omnipotent!
By whoſe almighty hand,
The heavens three are governed,
The ocean and the land.

III.

Thou waſt from all eternity
And thou wilt ever be
In happineſs that's infinite
To all eternity.

Jehovah

* Τω δε βασιλει των αιωνων αφθαρτω.

IV.

Jehovah, immortality
For ever is thy claim;
Without defect, without decay,
Thou ever art the ſame.

V.

Thou art a Spirit infinite,
By viſion corporal
Inviſible, and thou alone
Moſt fully ſeeſt all.

VI.

Much above human wiſdom have
The ſeraphs of the ſkies:
Yet angels, Lord, compar'd to thee,
Will not be counted wiſe.

VII.

Be thou for ever honoured
By all obedience high:
Be glories all aſcrib'd to thee
To vaſt eternity!

VIII.

Be prais'd of man, thou art, and wilt
For ever be ador'd
Above, moſt mighty Sovereign
And univerſal Lord!

HYMN LIX.

The chriſtian pleaſed with ſuffering, becauſe then he is ſtrongeſt.

2 COR. xii. 10.

Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

I.

WITH the apoſtle holy Paul
Inſpir'd in ancient days;
Other believers, who are found
To walk in holy ways,

II.

May well the ſweeteſt pleaſure take
In all which here they bear,
The earthly ſufferings that ſhew
How weak and mean they are.

III.

The chriſtians true may pleaſure take,
In manner ſimilar,
In bearing ſlander from the men
Who bold revilers are;

IV.

In being deſtitute of wealth,
If God has ſo decreed;
In being made to ſuffer death
By the old ſerpent's ſeed,

V.

Or deep diſtreſſes, while they live,
For the great Saviour's ſake:
Becauſe when they are weakeſt, them
The ſtrongeſt God will make.

Then

VI.

Then the almighty Son of God
In glory great appears,
By raiſing up the ſuff'rers minds
Above their earthly fears.

VII.

Then bleſſings heavenly he pours
Abundant from above,
And ſends the kindeſt tokens down
Of his unchanging love.

VIII.

He gives in troubles, greater pow'r
Than in their eaſy days,
To live to his high honour, and
To exerciſe their grace.

HYMN LX.

The two oppoſite principles.

GAL. v. 17.

The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

I.

THE man by nature all deprav'd,
When once renew'd by grace
That after he may live to God,
His honour and his praiſe;

II.

Has from the happy moment, two
Propenſions within,
The ſpirit good, and evil fleſh;
Grace and inherent ſin.

III.

The evil luſts for evil things
  Which are oppos'd to grace,
For fleſh a byas is to walk
  Still in forbidden ways.

IV.

The good propenſion luſts for all
  That is oppos'd to ſin:
Hence in the renovated man
  There is a war within.

V.

The one a byas is to pride,
  Malice and perfidy:
The other is, to faithfulneſs,
  Love and humility.

VI.

The fleſh is prone to take revenge,
  And envy thoſe on high:
The ſpirit is, to be content,
  And paſs offences by.

VII.

One is inclin'd to luſt unclean,
  And to exceſs in food:
The other is, to chaſtity,
  And moderation good.

VIII.

The fleſh to evil murmuring
  In trouble is inclin'd:
The holy principle excites
  The man to be reſign'd.

IX.

The one is prone to truſt in man;
  The other, in the Lord.
Thus in the principles within
  Is not the leaſt accord:

X.

So that whene'er the chriſtian would
Do any act or deed;
The fleſh, the good, the ſpirit, bad
Is ready to impede.

HYMN LXI.

Rejoice always.

1 THES. v. 16.

I.

THE God of boundleſs love and grace
And mercy infinite,
Commands believers to rejoice
For ever in his ſight;

II.

To joy inceſſant in the God,
The Father and the Son
And Spirit, who for ever are
The great almighty One.

III.

For true believers in the Son
Are near to him allied,
Parts of his body myſtical,
His members and his bride.

IV.

The Father infinite has love
Unchangeable and high,
To ſaints: the Spirit lives in them,
At ev'ry moment nigh.

V.

The men that are renew'd by grace,
The God rejoices o'er
With high delight: O well may they
Rejoice for evermore!

Ah

VI.

Ah! how can I exult and ſing
The ſongs of ſacred joy;
When troubles and perplexities
My anxious thoughts employ?

VII.

Or when concupiſcence prevails,
Producing actual ſin,
An hated thought, or raſh word; how
Can I rejoice within?

VIII.

Remember, O my ſoul, the word,
The high command from heav'n
To joy inceſſant in the Lord,
To all the ſaints is given.

IX.

O let me then exult in pain,
As over-rul'd for good;
And be chaſtiſements of the Lord
As kindneſs underſtood!

X.

And when I mourn with cordial grief
For ev'ry actual ſin;
In the great ſacrifice of Chriſt
Let me rejoice within.

XI.

But this delight that pleaſing is,
And holy in thy ſight,
Is thine, eternal God, to give
By thy unbounded might.

XII.

Unbounded might, O God, diſplay,
Thy mercy and thy grace;
By cauſing me, with holineſs,
To joy in all my ways.

HYMN LXII.

Inceſſant prayer.

1 THES. v. 17.

Pray without ceaſing.

I.

IF a diſciple of the Lord
Has all proſperity;
By legal pleaſure, affluence,
Or honour, rais'd on high:

II

O never let the earthly good
Over the man prevail,
To leave the Author of his bliſs,
And ſuffer pray'r to fail.

III.

If on the other hand he ſinks,
By ſlander, in diſgrace;
In poverty, perplexity,
And trouble many ways:

IV.

Let fervent ſupplication to
His Father infinite,
In Jeſus truſting, be the means
Daily of his delight.

V.

May I, a traveler below,
While in the earthly tent,
No day, without addreſſes to
Jehovah, reſt content.

VI.

For thus the mighty Sovereign
Of all is honour'd here:
And by beſtowing what I aſk,
Full glorious will appear.

HYMN LXIII.

Gratitude for all providences.

1 THES. v. 18.

In every thing give thanks.

I.

THE univerſal Sovereign,
Eternal, infinite;
Is pleas'd in all, the good to do,
The evil to permit.

II.

Thus over all the univerſe
Is providence divine:
And ever thus in bearing ſway
Will God in glory ſhine.

III.

In ruling all his ſaints below,
The church that's militant,
The things that meeteſt are for them
He'll ev'ry moment grant.

IV.

No good will God the Sovereign
Withhold from the upright,
Who will in fear and virtue walk,
As being in his ſight.

V.

Whatever then is done to us
By Him who reigns in heav'n,
At any time; may cordial thanks
To God the Lord be giv'n.

VI.

O let the higheſt love and praiſe
Be given to the King,
The Ruler of the univerſe,
Whatever He ſhall bring!

HYMN LXIV.

Quench not the Spirit.

1 THES. v. 19.

I.

WHEN under influence divine;
How prone are fall'n men,
From moſt important things to leſs,
To turn, alas! again?

II.

But when the Spirit infinite
Author of holineſs,
With clear conceptions of the truth
Or goſpel, me ſhall bleſs;

III.

O let me not ungratefully,
And hateful in his ſight,
To other things or trifles turn,
And quench the heav'nly light.

IV.

Or when the Comforter divine,
Exciteth warm deſire
In me of bliſs above the ſtars,
And love's ſeraphic fire;

When

V.

When the high pow'r that ever did
And will to Him belong,
He ſhall diſplay, by ſending down
His conſolation ſtrong:

VI.

O let me not preſume to quench,
By changing thoughts, the fire;
To lay aſide the comfort ſtrong,
Or quench the warm deſire!

HYMN LXV.

Preaching to be honoured.

1 THES. v. 20.

Deſpiſe not propheſyings.

I.

WHEN gifts uncommon were diſpens'd
Of miracles ſublime,
The gift of propheſy was in
The apoſtolic time.

II.

Whatever ſure prediction from
Inſpired lips was heard,
It ſhould not be eſteem'd by men
Unworthy of regard.

III.

So the commiſſioned to preach
Of future things reveal'd,
Eternal life, eternal death;
Should ſurely be believ'd.

IV.

The terrors of the law divine
The ſons of thunder ſhew,
With kind deſign that ſinners may
The great Redeemer know.

V.

The ſons of conſolation are
Diſpenſers of the peace
Which in the goſpel is reveal'd,
To ſet the heart at eaſe.

VI.

Be not the thunder of the law
Deſpis'd by fooliſh men:
Nor diſregard the joyful news
In Scripture, preach'd again.

HYMN LXVI.

Scripture the infallible rule.

1 THES. v. 21.

Prove all things: hold faſt that which is good.

I.

WHatever doctrine is diffus'd;
Let me not give conſent;
Till after pray'r for heav'nly light,
And ſtudy diligent,

II.

I prove the doctrine, whether true
Or evil it appear,
By what in oracles divine
From God himſelf I hear.

III.

If by the written Teſtaments
The ancient and the new;
The doctrine, though it pleaſe the fleſh,
Is found to be untrue;

IV.

May it diſcarded ever be.
But if its truth appear,
By what in the inſpired word
From Truth itſelf I hear;

V.

The doctrine, oppoſite to fleſh,
I firmly would believe:
For Chriſt, eternal truth, nor did
Nor ever can deceive.

HYMN LXVII.

Abſtinence from all ſin.

1 THES. v. 22.

Abſtain from all appearance of evil.

I.

WHoever a partaker is
Of calling heavenly,
He longs to be compleatly free
From all iniquity.

II.

Ah! moral evil, hateful, vile,
Oppos'd to true delight,
To God's eternal purity,
And odious in his ſight!

III.

Each moment may I ſhun the paths
Of ſin, to lateſt breath;
More than the fiery baſiliſk,
Than racking pain and death!

IV.

My God can turn the ſerpent dire,
The rack and death to good:
But ſin was madneſs, which the Lord
Of heav'n and earth withſtood.

V.

O let me never dare to ceaſe
From doing what is right!
My God, and let me not commit
An evil in thy ſight.

VI.

From hatred vile, or ſins againſt
The moral tables two,
Preſerve me: keep from ſins in thought,
In word, and what I do.

VII.

From ev'ry kind of evil thus
I would, my God, abſtain;
Though abſolute perfection
I cannot here obtain.

HYMN

HYMN LXVIII.

A Prayer.

1 THES. v. 23.

And the very God of peace ſanctify you wholly: and I pray God *your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

I.

ALmighty God of higheſt peace,
Or true felicity
Unbounded, from eternity
And to eternity!

II.

My Friend, my everlaſting Friend!
To me for ever nigh,
Who for the ſake of Chriſt the Lord
Haſt laid thy vengeance by.

III.

Do thou thyſelf, as they are weak,
Thy people ſanctify
In all the powers of the mind,
By grace, entirely.

IV.

The underſtandings of our ſouls
Be kept from error free;
Our will be made to chooſe the good,
And fly iniquity.

V.

Preſerve our hands, our lips and all
The parts corporeal;
That they may not be guilty of
A miſerable fall.

VI.

Perfection grant comparative,
In us to lateſt breath,
When Chriſt the King of glory ſhall
Receive our ſouls at death.

HYMN LXIX.

Divine Faithfulneſs.

1 THES. v. 24.

Faithful is *he that calleth you, who alſo will do* it.

I.

THE Author of vocation high,
Holy and heavenly;
Commands the people of his love
To walk in purity.

II.

The great Commander full of grace,
Mercy and love divine,
Moreover promiſes to make
His people therein ſhine.

III.

A ſingle promiſe made of God
His people call'd to bleſs,
Shall never fail; for He is high
Eternal faithfulneſs.

IV.

O glorious Being infinite!
The called then are ſure
That they ſhall firm as mountains be,
And to the end endure.

Eterna

V.

Eternal Truth! thy promiſe ſtands
Firmer than earth and ſky:
Therefore thou wilt entirely
Thy people ſanctify.

VI.

Our underſtanding, will, and parts
Corporeal ſhall be
Preſerved blameleſs, till the Lord
In glory we ſhall ſee.

HYMN LXX.

The fruit of the fleſh.

GAL. v. 19, 20, 21.

Now the works of the fleſh are manifeſt, which are theſe, *Adultery, fornication, uncleanneſs, lasciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings and ſuch like.*

I.

THE deeds ſo common in the world,
Since man forſook the Lord;
The oracles divine, that we
May ſhun them all, record.

II.

As evil fruit from evil tree;
So ev'ry actual ſin
Comes from the evil principle
Concupiſcence within.

III.

Hence the uncleanneſs of the men,
Both in the nuptial ſtate,
And celebacy; hence the crimes
Unnatural and great.

Immodeſty

IV.

Immodeſty in thought and deed;
And baſe idolatry
Preferring creatures to the God
Who reigns in glory high.

V.

With ſpirits fallen, ſunk to hell,
Familiarity;
Malevolence againſt the Lord
And ways of purity.

VI.

Quarrelling; ſeeking any good
That others have it not;
Anger of men at providence
For their afflictive lot.

VII.

Cavils againſt the good and right;
And party-making bold;
Rejecting fundamental truth
That was reveal'd of old.

VIII.

Grieving at others happineſs;
Unjuſtly killing men;
Exceſſive drinking; rioting,
A mad delight to gain.

IX.

Behold the liſt of horrid crimes!
Who perſevere therein,
Receive from the almighty Judge
The wages of their ſin.

HYMN LXXI.

The fruit of the Spirit.

GAL. v. 22, 23.

*But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.**

I.

BEhold the ſhining lovely train
Of graces in the men,
Who were by nature all unclean,
But now are born again.

II.

The Spirit or inherent grace,
As acted from above
By the eternal Comforter,
Produces acts of love;

III.

Sincere delighting in the God
Of our ſalvation high,
And in his ſaints; benevolence
To all that we come nigh.

IV.

O happy men! the joy ſublime!
That is from higheſt heav'n,
As the effect of grace within,
To real chriſtians giv'n.

V.

From the new principle proceeds
A calm ſerenity,
Through the great ſacrifice of Chriſt;
And mutual harmony.

* Or, continence, εγκρατεια.

The

VI.

The lovely fruit the ſpirit yields
Is reſignation fair,
Under afflictions, great and long
Continued though they are.

VII.

Diſpaſſionate behaviour; acts
Of kindneſſes to men,
Flow from the grace within the hearts
Of all the born again.

VIII.

The holy principle excites
To truſt in Chriſt alone,
For heaven, through his ſacrifice
And what the Lord has done.

IX.

Inherent grace excites the man
Receiving injury,
Slander, reviling and inſults;
To meekly paſs 'em by.

X.

His grace within will teach the man
To live in chaſtity,
And moderate in all delights
Corporeal to be.

HYMN

HYMN LXXII.

The reaſon of contentment.

HEB. xiii. 5.

Let your *converſation* be *without covetouſneſs*; and be *content with preſent things*;* *for he hath ſaid, I will never leave thee, nor forſake thee.*

I.

THE infinitely lovely God,
The Lord of heav'n and earth,
Should be alone ſupremely lov'd,
By men of heav'nly birth.

II.

Then let the man that's rich in faith,
And of the kingdom heir;
Of love ſupreme to ſordid gold,
Or avarice beware.

III.

With riches either more or leſs
Which the Creator lent,
It well becomes the chriſtian's ſoul
To fully be content.

IV.

But are the riches, once enjoy'd,
For ever flown away?
Are friends departed? does he bear
Corporeal decay?

V.

Or ſome deſtroying malady
Acute and peſtilent?
Amidſt the complicated woes
How can he be content?

* Τοις παρουσιν.

He

VI.

He has the higheſt reaſon then,
And to expiring breath,
To be content, in poverty,
With loſſes, pain, and death.

VII.

For what the Lord in ancient days,
With goodneſs infinite,
Promis'd a Leader of the Jews,
And man of his delight;

VIII.

The ſame, the God of faithfulneſs
Who never can deceive,
Equally promiſes to all
Who in himſelf believe.

IX.

" The grace celeſtial in thy heart,
" The faith, the hope, the love,
" Shall ev'ry moment be ſuſtain'd
" By power from above.

X.

" Lo I that fill the heav'n and earth,
" With thee peculiarly
" Am always preſent, to preſerve
" Inherent purity,

XI.

" To cauſe the world and creatures all
" That are therein, to be
" The means of higheſt benefit
" And trueſt good to thee."

XII.

The everlaſting Sovereign,
God of immenſity,
Thus promiſed to Joſhua,
And all that like him be:

XIII.

He this affirm'd in ſentence one,
But in the ſtrongeſt words,
Five times affirm'd it;* which to ſaints
The higheſt joy affords.

HYMN LXXIII.

An inference from the conſtant preſence of God.

HEB. xiii. 6.

ſo that we may truſting † ſay, The Lord is my helper, and I will not fear what man ſhall do unto me.

I.

IS ſuch a glorious promiſe ‡ ours
Who in the Lord believe?
Then truſting his almighty arm,
And that he'll not deceive,

II.

We may with exultation cry,
And rapture in his ſight;
The Lord, the God who glorious reigns
In high celeſtial light,

III.

Who ſtrengthens me in Chriſt the Son
Sincerely to believe,
Will always give me all the good
That's proper to receive.

* Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω. The ſeventy Interpreters have only two negatives, and the original Hebrew has but two, לא לא; but the writer to the Hebrews is inſpired to give the ſenſe in

† Θαρρουντας, ‡ Verſe 5.

His

IV.

His boundleſs mercy, wiſdom, grace,
And power unto me,
In eaſe and trouble conſtantly
A preſent help will be.

V.

Therefore I will not be diſmay'd
At any injury
Which mortal man at his diſpoſe
May ever do to me.

VI.

Away with ev'ry anxious fear!
For if the world combin'd
Againſt me, the Creator would
Be merciful and kind.

HYMN LXXIV.

Reſpect to Miniſters.

HEB. xiii. 7.

*Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, again conſidering * the end of their converſation.*

I.

AS biſhops of the ancient Jews
Converted to the Lord,
Who to the uſe of all the flock
Had miniſtred the word,

II.

Who rul'd the eaſtern churches, not
With arbitrary ſway;
But taught them to believe the truth,
And Jeſus to obey;

* Αναθεωρησες.

III.

Were to be treated with reſpect:
So veneration's due
To other paſtors, who the way
To great ſalvation ſhew.

IV.

Let the diſciples of the Lord
Remember oft to pray
For influence divine on them
Who ſhew the glorious way.

V.

Their truſt in Jeſus imitate:
And often call to mind,
How ſtrong were ſome of them, deceas'd,
And to the Lord reſign'd,

VI.

Strong in the power of his might,
E'en to the lateſt breath:
O call to mind their ſigns of joy
And moſt triumphant death!

HYMN LXXV.

The preſence of Chriſt perpetual.

HEB. xiii. 8.

Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I.

THE under ſhepherds of the flock,
Who by the Lord are ſent
To teach, to comfort and exhort,
But for a time are lent.

But

II.

But the great Biſhop of the flock,
Jeſus the Son of God,
Will in his earthly churches make
Perpetual abode.

III.

Before the firſt creation day;
In vaſt eternity,
As God he with the Father and
The Spirit, was moſt High.

IV.

He lives, the God in glory lives!
The ſame in preſent time,
With power, wiſdom, juſtice, love,
Perfections all ſublime.

V.

His power, wiſdom, juſtice, love,
And all perfections high,
Will alſo be immutable
To vaſt eternity.

VI.

So that if biſhops are remov'd
By his chaſtizing rod,
The members of his church on earth
Shall never loſe their God.

HYMN

HYMN LXXVI.

The fruitful in holy acts and works, will be happy.

HEB. vi. 7.

The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God.

I.

THE fertile land, by vernal ſhowers
Deſcending from the ſky,
In rich profuſion ſent of God,
Is made to fructify.

II.

Lo all the water'd fruitful lands
Their Maker's might diſplay,
By being cloath'd with herbs and grain
And flowers rich array.

III.

Uſeful productions ſuch as theſe,
Are for the tillers meet:
And land like this, Jehovah makes
Of fruitfulneſs the ſeat.

IV.

From the prolific clouds above
He ſends the vernal ſhowers:
He gives at firſt, and ſtill he gives,
The herbs, the grain and flowers.

V.

So thoſe who in the graces fair
Of God the Spirit ſhine,
Are by him from high heaven bleſt
With influence divine.

Hence

VI.

Hence they are fruitful in the acts
And works that he approves:
And thus for ever will the Lord
Favour the men he loves.

HYMN LXXVII.

The void of holy fruit, will be wretched.

HEB. vi. 8.

But that which beareth thorns and briers, is *rejected and* is *nigh unto cursing; whose end* is *to be burned.*

I.

SOME parts of the terraqueous globe
Will ever barren lie,
As the effect of Adam's first
Dreadful apostasy.

II.

The part of earth, producing thorns
And briers that are fit
For neither food of man or beast,
Is for rejection meet.

III.

Productions useless that arise
From barren land, are first
For fuel dried, and afterwards
Are unto burning curst.

IV.

Of human creatures void of good
Through first apostasy,
So some remain impenitent,
And ever barren lie.

V.

No holy love, no genuine faith,
Nor works that holy be,
They yield; but envy, malice, wrath,
And all impiety.

VI.

O wretched end of ſinners vile!
Their condemnation's nigh.
Without repentance they muſt fall;
Loſt to eternity!

HYMN LXXVIII.

Sin to be avoided, from the conſideration of divine omniſcience.

HEB. iv. 13.

Neither is there any creature that is not manifeſt in his ſight: but all things are *naked, and opened unto the eyes of him with whom we have to do.*

I.

LET me remember, O my ſoul;
When ſatan may entice
To the neglect of any good,
Or practice of a vice:

II.

Or if my ſin original,
Allures to turn aſide
To avarice, to envy, luſt,
Intemperance or pride:

III.

O let me ever call to mind,
The God whom I adore,
Whoſe greatneſs higher is than thought
Of any mind can ſoar.

IV.

Let me remember that the Lord
Beholdeth all within,
And with abhorrence ever looks
At the moſt ſecret ſin.

V.

Vain is the blackeſt midnight gloom
To hide the ſinner's way:
The darkeſt midnight gloom to him
Is as the brighteſt day.

VI.

The ſev'ral creatures and their ways
Are to him ever known,
And, like the victims cut in parts
For ſacrifices, ſhewn.

VII.

The God, whom ſaints adore, with whom
His people hold converſe;
With knowledge infinite at once
Beholds the univerſe.

HYMN LXXIX.

Divine Preſcience.

ACTS xv. 18.

*Known unto God are all his works from eternity.**

I.

THE vaſt creation all around,
The works which thou haſt done,
Almighty God, the firmament,
The moon, the brighter ſun,

* απ αιωνος.

II.

The ſtars, the heav'n abovē the ſtars,
The ſea and land below,
And their inhabitants, O God,
Thou ever didſt foreknow.

III.

After the forming heav'n and earth
By thine almighty hand,
The univerſe of right muſt be
Under thy great command.

IV.

Thy glories infinite are made
Accordingly to ſhine,
By conſervation, and by rule,
In providence divine.

V.

And all thy works of providence
In diſtant ages ſhewn,
Before their time could not be hid,
But ever were foreknown.

VI.

Thy operation of the good,
And ſuff'ring ill to be
But not effecting it, were ſeen
From all eternity.

HYMN LXXX.

The church united and moſt dear to Chriſt.

MAT. xii. 50.

Whoſoever ſhall do the will of my Father which is in heaven, thē ſame is my brother, and ſiſter, and mother.

I.

THE men of fallen human race,
Whatever once they were,
Upon their being chang'd by grace,
To God obedient are;

II.

To God the Father infinite
Of the almighty Son,
Whoſe glory in celeſtial light
Has ever brighteſt ſhone.

III.

They do the Father's holy will,
Believing in the Son,
And in the ways appointed ſtill
They chearfully will run.

IV.

Theſe are the men, the happy few,
Said Chriſt in verity,
Who ſiſters are and brothers, who
Are mothers unto me.

V.

Thou ever loving faireſt One!
My Saviour, then am I
With thee the everlaſting Son
In glorious unity?

VI.

Am I that was a wretch by ſin,
But alter'd from above,
To God himſelf of neareſt kin,
And object of thy love?

VII.

Am I as dearly lov'd by thee
As brother, ſiſter dear,
Or dearer mother? let me be
Then full of love and fear;

VIII.

Of love ſupreme to God alone,
Of reverential fear:
And let me ſoon to heav'n be gone,
The more to love thee there.

HYMN LXXXI.

Adoration to the firſt divine Perſon.

2 COR. i. 3.

Bleſſed be *God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort.*

I.

THE Father of our Sovereign,
And Saviour who as God and man
Is Lord of heaven and of earth
After his wondrous human birth;

II.

Was, ever will be ſo, and is
Poſſeſſor of unbounded bliſs:
And may the Father ever be
In infinite felicity!

III.

To him be celebration high,
Now and to all eternity,
From creatures holy by him made,
In whom his power is diſplay'd.

IV.

For God the Father infinite,
Who dwells in everlaſting light,
The Father is of mercies all,
Of joy the great Original.

V.

A parent fond forgives his ſon
Offences various he has done;
And when in deep diſtreſs he lies,
The father to his ſuccour flies:

VI.

So God forgiveth ev'ry crime,
And gives his people joy ſublime,
He frees from trouble, and affords
The higheſt comfort by his words.

HYMN LXXXII.

Abundant ſuffering and joy united.

2 COR. i. 5.

As the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

I.

BY virtue of the union high
Which will exiſt eternally
Between the church and Chriſt the Word,
Her trouble's ſuffer'd by the Lord.

II.

On earth ſhe perſecuted is,
As means to more enlarge her bliſs;
And what ſhe ſuffers for his ſake,
The Lord is pleas'd his own to make.

III.

Often if great affliction's found,
Her conſolation will abound:
When moſt ſhe bears, ſhe moſt enjoys
Of holy high celeſtial joys.

IV.

So was it once with holy *Paul*,
And will be commonly with all
The members of the Lord on earth,
Partakers of the heav'nly birth.

When

V.

When he endur'd the moſt from men,
He high rejoic'd, and joy'd again:
Through merit of the Saviour kind,
Exulted then his happy mind.

VI.

He high rejoic'd in God the Lord,
The true performer of his word,
In his unbounded greatneſs high,
His mercy, love and purity.

HYMN LXXXIII.

The conſolation of the ſaints, when perſecuted, is certain.

2 COR. i. 7.

Knowing that as you are partakers of the ſufferings, ſo ſhall ye be *alſo of the conſolation.*

I.

THE Gentiles lov'd apoſtle told,
By inſpiration, ſaints of old,
While they for Jeſus did endure,
That of their comfort he was ſure.

II.

Becauſe when cruel hands would make
Them ſuffer much for Jeſus ſake,
He knew for their encouragement
They needed joy from heaven ſent.

III.

Many diſciples of the Lord
Who fervently embrac'd his word,
Of antient both and modern date,
Have often liv'd diſconſolate;

IV.

For want perhaps of frequent prayer
To Him who ready is to hear;
For want of contemplation high,
And other acts of piety.

V.

But when the chriſtian is diſtreſt,
By perſecutors vile oppreſt;
Then to his God who reigns on high,
He frequently in heart will cry.

VI.

His God who ne'er deſpiſes prayer,
Will from the higheſt heaven hear;
Will pour his bleſſings from above,
Abundant joy and higheſt love.

HYMN LXXXIV.

The exordium of the Lord's prayer.

MAT. vi. 9.

Our Father who art in heaven.

I.

O God of vaſt eternity!
In eſſence one, in perſons three:
Maker of heaven and of earth,
Giver of ev'ry human birth.

II.

Parent of all! our Father by
Our wonderful creation high,
Giving us ſouls of deathleſs name,
And forming our corporeal frame.

Our

III.

Our Father glorious and divine!
By making us in part to ſhine
By ſecond birth in purity:
Our Father by adoption high.

IV.

O God of all immenſity!
Who art to ev'ry creature nigh,
Thou art in regions high above,
Of glory, peace, and joy and love.

V.

And there, O Sov'reign Lord, on high
Thou reigneſt moſt peculiarly;
There are the moſt ſublime diſplays
Of thy unbounded love and grace.

VI.

There is omnipotence divine,
In greateſt luſtre made to ſhine:
And all thy attributes appear
To ſaints, in higheſt glory there.

HYMN LXXXV.

The firſt petition of the Lord's prayer.

MAT. vi. 9.

Hallowed be thy name.

I.

AS ev'ry creature thou haſt made,
Is weakneſs all, without thy aid;
Eternal God! we lowly pray,
For us omnipotence diſplay:

II.

Thy name of glorious majeſty,
Enable us to ſanctify.
Thou ever workeſt what is right;
Thy holineſs is infinite:

III.

Then ſtrengthen us in all our ways
To live to thy eternal praiſe,
To honour thee, to love and bleſs,
Acknowledging thy holineſs.

IV.

Be thy great names, in Scripture ſhewn,
By which thy attributes are known;
With higheſt veneration nam'd,
And never more by us profan'd.

V.

And thoſe pure oracles divine,
Which make thy glory bright to ſhine;
Let us for ever much revere;
For thy great characters are there.

VI.

And be thy ordinances, Lord,
Revered with thy names and word:
For all thy ordinances fair,
Thy nature infinite declare.

HYMN LXXXVI.

The ſecond petition of the Lord's prayer.

MAT. vi. 10.

Thy kingdom come.

I.

TO hear thy lowly creatures deign,
Thou ever glorious Sovereign!
Whoſe high dominion over all,
Ever the ſame, will never fall.

Though

II.

Though thy eternal reign, O King,
Shall ever honour to thee bring
From all the creatures bad and good:
Yet be thy greatneſs underſtood,

III.

Be thy unbounded goodneſs ſhewn
In making fallen men thy own:
May love and grace and mercy ſhine
By making willing ſubjects thine.

IV.

The choſen of the human race,
Endow with thy celeſtial grace;
That they no longer may refuſe,
But all ſubjection to thee chooſe.

V.

Reign to the laſt in thoſe of men
Who are already born again:
Then all thy church in glory high
Reign over to eternity.

HYMN LXXXVII.

The third petition of the Lord's prayer.

MAT. vi. 10.

Thy will be done in earth as it is *in heaven.*

I.

THY everlaſting ſecret will
And will revealed, Lord, fulfill:
Accompliſh by thy ſov'reign might
Whatever good is in thy ſight.

II.

Thy great eternal council, Lord;
According to unerring word,
The oracles divine, ſhall ſtand;
Accompliſh'd by thy pow'rful hand.

III.

Thy purpoſe is fulfill'd above
In the celeſtial world of love:
And thus perform thy high decree
In this low world of miſery.

IV.

In regions of ſalvation high
Above the ſtars and lower ſky,
Thy will revealed, alſo is
In fulneſs done by ſaints in bliſs.

V.

And be it done below on earth
By men of new celeſtial birth;
Enable us, almighty Lord,
To do thy holy will, thy word.

VI.

And after burning, on the earth
Renew'd in glorious ſecond birth;
Thy law be done by perfect love,
As now it is by ſaints above.

HYMN LXXXVIII.

The fourth petition of the Lord's prayer.

MAT. vi. 11.

Give us this day our daily bread.

I.

OUR food, O God, is not our own;
As it depends on thee alone
To give or to withhold the bread
By which the body's nouriſhed.

II.

O grant in providence divine,
That what's originally thine,
The food of thy creation, may
Be given to us day by day.

III.

So ev'ry needful thing prepare,
While we in mortal bodies are,
For our ſupport; by heav'nly grace,
That we may love thee more and praiſe.

IV.

May our immortal ſouls be fed
By manna's antitype, the bread
Deſcending from the higheſt heaven,
Which for the life of men is given.

V.

Through what the everlaſting Son
Has ſuffer'd in the fleſh and done,
O may our ſpirits be refreſh'd,
And with ſupport of graces bleſs'd.

HYMN LXXXIX.

The fifth petition of the Lord's prayer.

MAT. vi. 12.

And forgive us our debts, as we forgive our debtors.

I.

WITH prayer we confeſſion join
To thy great Majeſty divine;
O God, we humbly own to thee
Our manifold iniquity.

Our

II.

Our ſins are debts, for which was due
A ſatisfaction full and true:
The ſatisfaction has been giv'n
By him who came from higheſt heav'n;

III.

By Jeſus human and divine;
The ſatisfaction, Lord, was thine.
Then pardon our offences high,
And ever lay thy vengeance by.

IV.

Reveal remiſſion full and free
Of manifold iniquity,
For which the Saviour ſatisfied,
For which the great Redeemer died.

V.

For, joining gratitude with prayer,
We thank thee, God, for that we are
Enabled by thee to forgive
Offences which ourſelves receive.

VI.

From hence no meritorious right
We plead, Jehovah, in thy ſight
But our forgiving, ſhews that we
For ever ſhall belong to thee.

HYMN XC.

The ſixth petition of the Lord's prayer.

MAT. vi. 13.

And lead us not into temptation, but deliver us from evil.

I.

CONduct us not, eternal God,
To ſuffer by thy chaſtning rod
Afflictions; though they trials be,
The means of growing purity;

Unleſs

II.

Unleſs the trials needed be.
But free us from iniquity;
O mortify the plague within,
Original inherent ſin.

III.

And grant that we may not tranſgreſs,
But walk in paths of holineſs;
That for correction under thee,
There may be no neceſſity.

IV.

And O the time, the happy time!
Of our obtaining bliſs ſublime,
Leaving the mortal clay behind;
Swift may it come on wings of wind!

V.

In deſtin'd hour, almighty Lord,
According to unerring word,
The oracles of truth divine,
In fulleſt freedom let us ſhine:

VI.

A freedom glorious and compleat
From all the ill which here we meet,
From ev'ry ſin and anxious thought:
For this the Saviour for us bought.

HYMN XCI.

The concluſion of the Lord's prayer.

MAT. vi. 13.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

I.

THUS in profound humility,
O Sovereign of earth and ſky!
We pray; for of the Lord proceed
The various benefits we need.

II.

O thou who art in endleſs day!
Under thy mighty ſov'reign ſway
Are all the creatures thou haſt made,
In whom thy glory is diſplay'd.

III.

Thou wilt, Jehovah, reign alone;
To everlaſting is thy throne.
And thou alone doſt might poſſeſs
To undeſerving creatures bleſs.

IV.

Thy excellencies all divine,
To vaſt eternity will ſhine;
Thy boundleſs wiſdom and thy power,
Mercy, and infinitely more.

V.

May what we aſk of thee be given
From thy bright reſidence in heaven;
It is beſtow'd; and it will be
Given to all eternity.

HYMN XCII.

The LORD God, a ſun and ſhield.

PSAL. lxxxiv. 11.

I.

THE ſun, celeſtial orb on high,
Is made to ſhine in majeſty,
The planets to illuminate,
And to impart refreſhment great.

II.

The ſun's almighty Maker is
The Author great of all our bliſs:
So He that made the ſun ſo great,
His people will illuminate.

He

III.

He will the mind irradiate;
Our underſtanding will dilate,
His glory in his word to ſee,
His goodneſs and his majeſty.

IV.

And thus the Father great of lights,
Who in the holy men delights;
The higheſt comfort will impart
To them who are the pure in heart.

V.

Jehovah is a mighty ſhield:
As they who wiſely armour wield,
Are well defended from the blows
In battle of the mighty foes:

VI.

Much more the everlaſting God,
When men or devils are his rod,
Will us from real damage free,
And ſave us from apoſtaſy.

HYMN XCIII.

Divine Gifts.

PSAL. lxxxiv. 11.

The LORD will give grace and glory.

I.

NOT all created pow'r combin'd,
Can purify the human mind:
Almighty God, alone 'tis thine
To make a fallen creature ſhine.

We

II.

We celebrate thy Majeſty,
For we in written records ſee
That thou wilt ſurely grace impart,
And rectify the fallen heart.

III.

O glorious benefit divine!
Making polluted men to ſhine
In faith, and hope and ardent love,
Inherent graces from above.

IV.

O God, a wondrous giver thou!
Let men from age to age allow
That infinite thy goodneſs is,
For thou wilt give eternal bliſs.

V.

The men on earth, the happy few
That are in graces form'd anew,
Shall alſo in full glory ſhine
Before thy radiant throne divine.

VI.

To love, to fear, to glorify
Thy ever glorious Majeſty,
Enable us from heav'n above;
O bounteous Giver! God of love!

HYMN XCIV.

The kindneſs of God.

PSAL. lxxxiv. 11.

No good thing *will he withhold from them that walk uprightly.*

I.

WHEN God refuſes to advance
The ſplendor of his countenance
On them who walk in holy ways
To his high honour and his praiſe:

Though

II.

Though he with-holds the comfort ſtrong;
To thoſe who to himſelf belong
It for the time may proper be,
To teach them fair humility.

III.

If God refuſes to diſpenſe
The tranſitory affluence,
The pleaſure or the fame of earth,
To men of high celeſtial birth:

IV.

The ſhining gold is needed not;
The pleaſure may be well forgot;
The honour too may ſlighted be;
Of fame is no neceſſity.

V.

But if in wiſdom infinite,
The good of theſe appears in ſight;
Nor pleaſure, gold, nor fame ſhall be
Denied to men of purity.

VI.

For neither good that's heav'nly,
Nor earthly, will the Lord deny,
To thoſe who worſhip, fear and love
The glorious Sovereign above.

HYMN

HYMN XCV.

Truſters in God, very happy.

PSAL. lxxxiv. 12.

O LORD of hoſts, bleſſed is *the man* * *that truſteth in thee.*

I.

ALmighty everlaſting King,
From whom the mighty angels bring
Commiſſions to the lowly earth,
To ſerve the men of heav'nly birth;

II.

Who ruleſt principalities
That dwell in manſions o'er the ſkies,
And powers, who are mightier
Than mortal armies ever were.

III.

How happy is the holy man
Who truſts in thee, the Sovereign
The greateſt, wiſeſt and the beſt!
The man abundantly is bleſt.

IV.

Thy people, Lord, confide in thee,
In being One, in Perſons three;
Truſt in the Father infinite,
And in the Son of boundleſs might:

V.

We on the holy Ghoſt rely;
On the almighty Trinity,
For high ſalvation full and free,
Now and to all eternity.

* אשרי אדם Which may be rendered, O beatitudines hominis.

Happy

VI.

Happy the men, for ever bleſt!
Who thus will on Jehovah reſt:
They'll have ſalvation full and free,
Now and to all eternity.

HYMN XCVI.

The throne and footſtool of God.

ISA. lxvi. 1.

Thus ſaith the LORD, The heaven is *my throne, and the earth* is *my footſtool.*

I.

THE higheſt heaven of the three,
The world of luſtre high
Above the ſolar, under which
The conſtellations lie;

II.

That region of immortal bliſs,
Of very great extent,
By far outſhines the little earth
And the bright firmament.

III.

For of the everlaſting God
It is the royal ſeat;
While the low little world, the earth,
Is caſt beneath his feet.

IV.

He reigns, the God of glory reigns!
With greateſt majeſty,
Diſplaying moſt his glory there
To ſaints who are on high.

Yet

V.

Yet to his preſence can there be
No bounds or limits given;
The God of all immenſity
Muſt fill the earth and heaven.

VI.

If earth that's made for mortal man
And by the vile poſſeſt,
With beauteous animals and plants
And gentle ſtreams is bleſt:

VII.

How glorious is the brighteſt world,
That's made for ſaints alone!
The one the footſtool is of God,
The other is his throne.

HYMN XCVII.

The ſwiftneſs and eaſe of divine operations.

PSAL. civ. 3.

Who walketh upon the wings of the wind.

I.

NO feeble mind of mortal man
Sufficiently can ſoar,
To comprehend the Deity:
There's infinitely more.

II.

His meteor the ſtormy wind
Has vaſt velocity:
Add to the meteor its wings:
How ſwiftly will it fly?

III.

But winged wind but repreſents
The God of pow'r and grace;
And not his flying, but the walk
Of his majeſtic pace.

IV.

Ah! vain is winged wind above
To fully to us ſhew,
The ſwiftneſs and the eaſe of God
In all that he will do.

HYMN XCVIII.

The Lord's calling his people ſons.

HEB. xii. 5.

*And ye have forgotten the exhortation * which ſpeaking unto you as unto children, My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.*

I.

IF the diſciples of the Lord
Enduring ſorrows here,
More call'd to mind the word of God,
They better might them bear.

II.

A ſpring of ever flowing joy,
Is to be found therein,
By ſaints, when they are ſuffering
The conſequence of ſin.

III.

The God of goodneſs infinite,
Says kindly to them all;
" My people, my adopted ſons
" I'll not refuſe to call,

* Or, the conſolation, Τῆς παρακλησεως.

" Dear

IV.

" Dear as the tender offspring! when
" Correction from the Lord
" You bear, for your advantage high,
" According to his word:

V.

" Let not the ſmall affliction be
" Forgot ſo readily;
" But uſe it as the means to gain
" Encreaſing purity.

VI.

" Or when for negligence in walk,
" In providence I ſend
" The higher ſufferings, to ſhew
" How much the ſins offend:

VII.

" Be not diſhearten'd ſo or faint,
" As to be negligent
" Further in duty; for the whole
" Is by a Father ſent."

HYMN XCIX.

All the adopted are chaſtiſed.

HEB. xii. 6.

For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

I.

AS antient Hebrews called of God;
So other ſaints ſhould bear
Afflictions all contentedly,
Nor once to murmur dare.

For

II.

For they that ſuffer fatherly
Correction for their good;
As objects of eternal love,
Are to be underſtood.

III.

Moreover none of the belov'd
Of God, excepted are;
But all the men of his delight
Muſt tribulation bear.

IV.

He uſes the paternal rod
In kindneſs on the men,
Who by himſelf adopted are
And who are born again;

V.

Whom he receives to holy bliſs
In nearneſs to their God,
And whom he glorifies at laſt;
They all muſt bear the rod.

VI.

We ſhould not therefore once complain,
If eaſe or health's no more;
For one believer's ſorrow was
Endur'd by all before.

HYMN C.

Beneficial affliction a ſign of adoption.

HEB. xii. 7.

If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the Father chaſteneth not?

I.

THE chriſtian who endures on earth
Affliction from above,
His reſignation to enlarge,
His faith and hope and love;

II.

Is treated by the Lord of all,
As one to him moſt dear:
So that of his adoption high,
There is no cauſe to fear.

III.

For thoſe of fallen human race
Inhabiting the earth,
Who are become the ſons of God
In high celeſtial birth,

IV.

Who by adoption taken are
Into his family;
Are all afflicted as the means
Of further purity.

HYMN CI.

The void of chaſtiſement, not ſons of God.

HEB. xii. 8.

But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons.

I.

THE ſons adopted of the Lord
To live for ever nigh,
Enjoying bleſt communion with,
His glorious Majeſty;

II.

Are fairly all characteriz'd
By what on earth they bear,
Correction from the Lord, which is
The means of making fair.

III.

But if a chriſtian nominal
Never endureth one
That heav'nly good to him convey;
He cannot be a ſon.

IV.

The man who by enduring grief
Not once the better is;
Surely by ſatan's wicked made,
And muſt be own'd for his.

HYMN CII.

Subjection to God, in affliction.

HEB. xii. 9.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them *reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*

I.

WHEN the almighty Lord of all,
His people shall correct;
As means of patience, it is good
To often recollect:

II.

He that begat my mortal flesh
And propagated sin,
Chastising me, was more obey'd
And reverenc'd within.

III.

If to a mortal creature I
Could right submission shew,
O how much more subjection is
To my Creator due!

IV.

Maker of angels good and bad;
Of souls that never die,
As well as bodies; Author of
The new creation high.

V.

May I be resignation all
To my Almighty God,
And more depart from sinful ways,
When suffering his rod:

VI.

That I may conſequently have
The glorious life above,
Not merited, but by his grace
And his unbounded love.

HYMN CIII.

A reaſon of ſubjection to God, in affliction.

HEB. xii. 10.

For they verily for a few days chaſtened us *after their own pleaſure: but he for our profit, that we might be partakers of his holineſs.*

I.

SUbjection infinitely more
Is due to God than man:
For men as fathers fallible
Correct us only can.

II.

The child correction may endure
Without ſufficient ground;
And in the parent puniſhing,
Is evil paſſion found.

III.

But wiſdom all infallible
Has our eternal God,
And if there's not ſufficient ground,
He'll never uſe the rod.

IV.

During the little mortal life,
Our Father all in love,
For good infallible to us,
Chaſtiſes from above;

V.

To be to ſaints the happy means
Of that lov'd purity,
Which like his nature is, and which
Deſcendeth from on high.

HYMN CIV.

The fruit of chaſtiſement.

HEB. xii. 11.

Now no chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.

I.

NO beneficial ſuffering
Appears indeed to me,
That is, my nature, ground of joy,
Though ground of joy it be.

II.

Affliction on believers ſent
To be of higheſt uſe,
Will fruit, by God's eternal will,
Moſt certainly produce.

III.

The fruit the tree affliction bears,
Is lovely righteouſneſs,
To thoſe in whom it is the means
Of exerciſing grace.

IV.

The fair productions of the tree
Are holy joy and eaſe,
Which evidence that God with us
Will ever be at peace.

HYMN

HYMN CV.

An inference from the benefit of chaſtiſement.

HEB. xii. 12.

Wherefore lift up the hands which hang down, and the feeble knees.

I.

IF God the Father of his church
Uſes a gentle rod;
If all chaſtiſement here on earth
In kindneſs comes from God:

II.

As ev'ry ſuffering we can bear
Our God will ſurely bleſs
To be the means of higher growth
In lovely righteouſneſs:

III.

Therefore the choſen of the Lord,
The call'd and ſanctified,
Should lift the feeble hands and knees,
As once a prophet * cried.

IV.

Afflicted ſaint, exert your might,
Perform obedience great;
And trembling, of the deep diſtreſs
Sink not beneath the weight.

* Iſaiah, ch. xxxv. 3.

HYMN CVI.

No ſalvation without holineſs.

HEB. xii. 14.

Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

I.

LET chriſtians, when inſulted here,
Or much provok'd by pride;
Private revenge forbear, and wrath
And malice lay aſide.

II.

If others for contention are,
Let us avoid the ſtrife,
Be friendly to the human race,
And live a peaceful life.

III.

O let the meek and ſanctified,
Whom God will ſurely bleſs,
Endeavour higher to attain
Degrees of holineſs.

IV.

For thoſe in tranſitory life
Who to the laſt remain
Polluted in the mental powers,
And in their works unclean;

V.

Will be excluded from the throne
Of Majeſty divine,
And never in the world of bliſs
With holineſs can ſhine.

HYMN CVII.

The prieſthood of Chriſt like the levitical, in reſpect of divine appointment.

HEB. v. 5.

So alſo, Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

I.

IN antient days among the Jews,
The prieſthood high one might not chooſe,
Uſurping honour not his own;
Unleſs his call divine was ſhewn.

II.

So Chriſt the everlaſting Son,
The great high prieſthood made his own,
To perfectly the law fulfil;
Not merely by his human will:

III.

But God beſtow'd the glory high.
The everlaſting Trinity
Who only might, and only can,
The honour gave him God and man.

IV.

The Father in particular,
A prieſt for ever lov'd and fair
Far above Aaron, Jeſus made;
Who in eternal compact ſaid:

V.

Thou art my equal higheſt Son,
And thee the deareſt Son I'll own,
When I ſhall power great diſplay
Upon thy reſurrection day.

VI.

After thy prieſtly ſacrifice,
So fair and lovely in my eyes,
Shall following reſurrection prove
Thou art the Son of higheſt love.

HYMN CVIII.

The prieſthood of Chriſt above the levitical, in reſpect of its procuring ſalvation.

HEB. v. 9.

And being made perfect, he became the author of eternal ſalvation unto all them that obey him.

I.

AN high prieſt Aaron was; alone
A great high prieſt is Chriſt the Son;*
Though like the prieſts levitical,
Yet far ſuperior to them all.

II.

For when his glorious work was done,
The ſacrifice of God the Son;
His bleeding and his life beſide,
Both merited and ſatisfied.

III.

Hence we are ſav'd, for ever bleſt!
On earth, and with celeſtial reſt;
Are ſav'd from ſin and vengeance dire,
Of wrath eternal from the fire.

* In Heb. iv. 14, the inſpired writer calls our Saviour a GREAT high prieſt, and begins in verſe 1. of the fifth chapter, to ſhew his likeneſs, and ſuperiority, to the common high prieſts.

The

IV.

The people thus delivered,
When Chriſt the great Redeemer bled;
By worſhiping the Saviour ſhine,
For worſhip's due, He is divine.

HYMN CIX.

Jeſus an extraordinary prieſt, becauſe not of the tribe of Levi.

HEB. vii. 14.

For it is *evident that our Lord ſprang out of Juda; of which tribe Moſes ſpake nothing concerning prieſthood.*

I.

THE Lord of ev'ry earthly king,
Who will in low ſubjection bring
All to himſelf; who reigns on high
In ſplendor and in majeſty:

II.

When he to ſacrifice began,
Aſſum'd the form of mortal man,
The human nature once that came
From Juda's tribe of noble fame.

III.

But common prieſthood might belong
To only thoſe of Levi ſprung,
By law divine; and therefore He
A common prieſt could never be;

IV.

But far above them: Chriſt alone
A prieſt is of his order own,
Of vaſt peculiar dignity,
And will be ſo eternally.

HYMN CX.

Chriſt an extraordinary, becauſe an eternal prieſt.

HEB. vii. 15, 16.

*There ariſeth another prieſt, who is made, not after the law of a carnal commandment, but after the power of an indiſſoluble * life.*

I.

TO Chriſt, as he from Juda ſprung,
Peculiar prieſthood muſt belong:
But far more evident it is
That more than common prieſthood's his.

II.

Becauſe the ſons of Aaron all,
By law that's ceremonial,
Were conſtituted prieſts to be
By holy rites externally:

III.

Whereas the Saviour God and man,
To be the great high prieſt began,
And in the office high to ſhine,
By power glorious and divine:

IV.

By pow'r in high degree diſplay'd,
A prieſt alone was Jeſus made;
Whoſe glorious office cannot be
Diſſolv'd to all eternity.

V.

For God the Father infinite,
Said to the Son of his delight,
"Thy prieſthood ſhall for ever be,
"And is peculiar to thee.

* Ακαταλυτος.

HYMN

HYMN CXI.

The prieſthood of Chriſt above the aaronical, becauſe given with an oath.

HEB. vii. 21.

For thoſe prieſts were made without an oath: but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou art *a prieſt for ever after the order of Melchiſedec.*

I.

THE holy Aaron's happy ſeed,
To prieſtly honour was decreed,
By will of God, who reigns on high
In ever glorious majeſty;

II.

But not by ſolemn oath decreed.
Whereas the virgin's holy ſeed,
Poſſeſs'd the glorious prieſthood, both
By conſtitution and by oath.

III.

Thus Jeſus human and divine,
Superior appears to ſhine
In office high, by ſwearing ſeal'd;
For thus in Scripture 'tis reveal'd;*

IV.

" Thy Father, everlaſting Son,
" For thee the ever deareſt one,
" Has ſworn by his high majeſty
" That thou a prieſt ſhalt ever be.

V.

" A prieſt eternal is my Son,
" Of order eminent, his own.
" Of this I never will repent,
" But in thy office reſt content.

* Pſa. cx. 4.

" For

VI.

" For juſtice, wiſdom, pow'r divine,
" Will in thy offering ever ſhine;
" And mercy will in ſplendor riſe,
" By thy great human ſacrifice.

HYMN CXII.

The common high prieſts inferior to Chriſt, becauſe their honour was ſhared.

HEB. vii. 23, 24.

And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death: but this man, *becauſe he continueth ever, hath an unchangeable prieſthood.*

I.

AN honour that is held by one,
Unſhared, has the brighteſt ſhone:
But honour of the prieſthood high,
Was ſhar'd by men ſucceſſively:

II.

Honour transferr'd, if one was dead;
Therefore of courſe diminiſhed.
For ev'ry honour that is ſhar'd,
Muſt conſequently be impair'd.

III.

Not ſo the great high Prieſt; alone
He in the prieſtly honour ſhone,
And Chriſt alone that is divine
Will ever in the honour ſhine,

IV.

Without ſucceſſor in his place.
For Chriſt, as human full of grace,
And as God infinitely high,
Will live to all eternity.

HYMN

HYMN CXIII.

Chriſt being a prieſt for ever, can ſave to the utmoſt.

HEB. vii. 25.

Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

I.

NOT as the common prieſtly race,
Who were ſucceeded in their place:
The Interceſſor great and high,
Their antitype can never die.

II.

Jeſus the truth, the life, the way,
Above in bright celeſtial day,
Pleads what is lovely in the eyes
Of God, his one great ſacrifice.

III.

His ſacrifice will ever be
For men a moſt effectual plea:
Therefore as human and divine,
He has a right to make us ſhine,

IV.

By merit, in ſalvation high
Above the earth and ſtarry ſky;
A right to ſave redeemed men,
In diſtant ages born again;

V.

To ſave by ſanctifying here,
By fixing in the heart his fear,
By teaching what is only right,
And giving joy before his ſight;

VI.

To ſave them all; to utmoſt height
Of bliſs unknown in heav'nly light;
To keep us there, by merit high,
To boundleſs vaſt eternity.

HYMN CXIV.

The common high prieſts below Chriſt, as they ſacrificed often, and for their own ſins.

HEB. vii. 27.

Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.

I.

THE prieſts of Levi had within
Original inherent ſin;
And had without, iniquity
In action, though exalted high.

II.

Not ſo the holy One of God,
He needed no chaſtiſing rod,
For ſin his own he could not die,
For he was ſpotleſs purity.

III.

The prieſts aaronical of old,
Were in the holy writings told,
That on the expiation day
Yearly they muſt the Lord obey,

IV.

By ſacrifice repeated ſtill,
According to his holy will:
Their offerings inſufficient are,
And therefore oft repeated were.

Enough,

V.

Enough, eternal God! alone
Was the oblation of thy Son!
His giving up humanity
To do thy holy will and die;

VI.

This victim one, and once alone,
Preſented at thy royal throne,
Was full delightful in thy ſight;
Was ſatisfaction infinite,

VII.

And merit infinitely high,
Effectual to eternity:
For he that bore avenging rod
In his humanity, was God.

VIII.

His death and his obedience fair,
To merit all-ſufficient are,
The utmoſt height of bliſs unknown,
And for the blackeſt crimes atone.

HYMN CXV.

Heavenly glory preceded by diligence.

2 TIM. ii. 6.

The huſbandman labouring firſt, muſt be partaker of the fruits.

I.

A Tiller of the fertile earth
Cannot expect to gain,
Without his diligence before,
The harveſt of the grain.

So

II.

So diligence in all our ways
In doing works of love,
While in the preſent ſtate, precedes
Eternal life above.

III.

Both private ſaints and miniſters,
Renew'd by grace divine,
Are ſtrengthen'd by the Lord of all,
In holineſs to ſhine.

III.

Theſe after labour here below,
Abundant harveſt ſee,
Eternal glory, as reward
Unmerited and free.

HYMN CXVI.

Paſtors give much more than they receive from the flock.

1 COR. ix. 11.

If we have ſown unto you ſpiritual things, is it *a great thing if we ſhall reap your carnal things?*

I.

THE miniſters who have the flock
Beneath their conſtant care,
By them in earthly outward things
And low, rewarded are.

II.

Remuneration very mean,
Is what they reap below:
If earthly gold and ſilver are
Compar'd to what they ſow.

Commiſ-

III.

Commiſſion'd by the mighty God
The everlaſting King,
The news of immortality
To mortal men they bring;

IV.

The tidings of ſalvation high,
By what the Lord has done
And ſuffer'd, when in *Paleſtine*
In righteouſneſs he ſhone.

V.

They are the means of ev'ry good
That's great and heavenly,
Decreed to be the happy means
Of real purity,

VI.

Of light and joy: they teach the world
The Saviour ever fair;
And ſacred joy diffuſe, when they
The joyful news declare.

HYMN CXVII.

Preparing for the crown incorruptible.

1 COR. ix. 25.

And every man that ſtriveth for the maſtery, is temperate in all things: now, they do it *to obtain a corruptible crown, but we an incorruptible.*

I.

THE combatants in antient days,
Who wanted each to ſhine
In honour that's contemptible,
The crown of fading pine;* Pre-

* The conquerors in the Iſthmian games were crown'd with parſley, according to Diodorus Siculus and

II.

Prepar'd, before the games began,
The vig'rous mortal frame,
By temperance and continence,*
To get a victor's name.

III.

O how much more ſhould thoſe on earth
Who call'd and choſen are,
By every branch of holineſs
For life above prepare!

IV.

The chriſtians who in holy ways
Are walking ever found,
After their combat here on earth,
Will be for ever crown'd.

V.

No paltry fading crown we ſeek;
But honour glorious, high
Like that of mighty ſovereigns,
And which can never die.

and Plutarch. Their crowns were ſometimes made of pine leaves: ſo Statius,

Nunc Athamantæa protectum tempora pinu.
Silvar. Lib. v.

Et quamvis in Iſthmo victores, apii coronam præmium ferrent, poſtea pinea coronari, demum a Solone, ut qui Iſthmia viciſſet, centum drachmas: qui vero Olympia, quingentas ferret, cautum fuit. Præter quæ munera, hoc etiam victori tributum eſt, ut victor ſtatua donetur, illique publice decernantur alimenta.

Alex. ab Alexandro Genial. Dies. Lib. v. cap. viii.

* Qui ſtudet optatam curſu contingere metam,
Multa tulit fecitque puer, ſudavit & alſit,
Abſtinuit Venere & Vino.
Horat. De Arte Poet.

HYMN

HYMN CXVIII.

The extreme difference between the preſent and future ſtate of the chriſtian.

2 COR. iv. 17.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory.*

I.

THE whole duration of the life
Of trouble here on earth,
Of thoſe who are the call'd of God
By new celeſtial birth;

II.

Tho' its extended many years;
An hour it ſeems to be,
Rather a moment is to vaſt
Boundleſs eternity.

III.

The whole is with affliction fill'd;
Yet little is the weight;
For God in love alleviates
The ſorrows ſmall and great.

IV.

Of his fair countenance divine
He raiſeth up the light,
On thoſe who walk in holy paths,
Obedient in his ſight.

V.

The momentary ſorrow light,
Is made to operate,
By him who rules the univerſe,
The future glory great.

The

VI.

The little weight is happy means
The chriſtian to prepare
For heaven's purity, and will
Enhanſe his glory there.

VII.

The glory vaſt of heaven high,
For holy men decreed!
No human thought can comprehend
How much it will exceed,

VIII.

In weight aſtoniſhing of bliſs
And that eternally,
The little weight of ſorrow here
That is momentary.

HYMN CXIX.

Regarding things inviſible, becauſe eternal.

2 COR. iv. 18.

While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are *temporal*; *but the things which are not ſeen,* are *eternal.*

I.

THE heart of ev'ry chriſtian's ſet
Not on the things of time
Supremely, but on thoſe that are
Eternal and ſublime.

II.

They ſeek not tranſitory gold,
To live in power great,
In earthly pleaſure or in fame,
With thirſt inordinate.

III.

The four are held but little time;
But what will ever laſt,
They ſeek with ardor to obtain,
When preſent things are paſt.

IV.

Salvation high, immortal life,
The ſpotleſs purity,
Knowledge and joy ſupreme above,
They ſeek for earneſtly.

V.

We wait the time, the glorious time!
When made we ſhall be free,
From ev'ry ill, and near to God
Above, eternally.

HYMN CXX.

God, able to do exceeding abundantly above all that we ſeek * or think.

EPH. iii. 20.

I.

TO God the Father infinite,
We by his Spirit pray,
In the Redeemer's name, who is
The ever living way.

II.

We aſk for higheſt bliſs above,
Pray for eternity,
With all the fulneſs of the Lord
That we may filled be.

* Αἰτούμεθα.

But

III.

But God whoſe power's infinite,
Is able more to do,
Exceedingly abundant more
Than all we ſeek or know.

IV.

Thinking of what the Lord can do,
With utmoſt ſtretch we ſoar;
His arm can do exceedingly
In great abundance more.

V.

Will He not alſo do for us,
Being the God of love,
All that we think abundantly
Exceedingly above?

HYMN CXXI.

Believers now in heaven as members of Chriſt.

EPH. ii. 6.

And made us *ſit together in heavenly* places *in Chriſt Jeſus.*

I.

BY virtue of the union near
Between the Saviour Chriſt,
And all the people of his love,
Which ever will exiſt;

II.

The ſaints, partakers of the new
And high celeſtial birth,
Are with him in the heav'nly world
While ſojourners on earth.

The

III.

The lov'd Redeemer God and man,
Highly exalted is,
In his humanity above,
Enthron'd in fulleſt bliſs.

IV.

He is the Head of all the church;
And conſequently there,
His people call'd and ſanctified,
His earthly members are.

HYMN CXXII.

Jeſus the way.

JOHN xiv. 6.

I.

THE Saviour, everlaſting God
And man in Perſon one;
From evil all, to ev'ry good,
The path has ever ſhone.

II.

The millions of the human race
Juſtly demerited
To be, for vile apoſtaſy,
For ever puniſhed.

III.

Lo, the almighty God appears!
In human nature fair,
And bears the puniſhment of ſin:
His flock deliver'd are:

IV.

Deliver'd from the guilt of ſin,
And power by degrees.
So from revenge and loweſt hell,
The lovely Saviour frees.

V.

By his unbounded merit, Chriſt
His people ſure will bleſs,
On earth and more in heaven high,
With real holineſs.

VI.

Thus the almighty Saviour is
The lovely ſhining way
From ſin and death to righteouſneſs
And bright celeſtial day.

HYMN CXXIII.

Jeſus the truth.

JOHN xiv. 6.

I.

THE tent in *Araby* of old,
By ordinance divine
Erected, and the temple which
Did much ſuperior ſhine:

II.

The offerings in antient days
Of many victims there,
And other rites, of real Truth
The ſketches only were.

The

III.

The ſweeteſt written promiſes
Of God who cannot lie,
By merit are accompliſhed
Of Chriſt the Verity.

IV.

The Saviour of his people is
Eternal truth, as He,
In all that he performs to them,
Is full fidelity;

V.

And all fidelity to God
His Father infinite,
His covenant performing well
In his high Father's ſight.

HYMN CXXIV.

Jeſus the life.

JOHN xiv. 6.

I.

FROM boundleſs vaſt eternity,
God's only equal Son,
Is with the other Perſons two,
The ſelf-exiſtent One.

II.

The lovely Saviour, truth and way,
Is alſo Life, for He
Gives vegetable life to all
The plants and trees that be.

III.

Animal life he alſo gives:
The fowls and fiſhes fair,
Inſects and reptiles, beaſts and men,
By him created were.

IV.

A life he gives above them all,
That's heavenly and high,
The principle of holineſs,
Which never is to die.

V.

But O the greatneſs of his life,
What mortal tongue can ſay,
Given to ſaints above the ſtars
In everlaſting day!

HYMN CXXV.

The union of Chriſt with his Father.

JOHN xiv. 9.

He that has ſeen me, hath ſeen the Father.

I.

THE Father, Son and holy Ghoſt,
The everlaſting three,
Poſſeſs the wondrous attribute
Of glorious unity.

II.

So when the Saviour great of men,
Deſcended from above,
His law divine to keep for us
Who worſhip him and love:

When

III.

When in the towns of *Galilee*
And fam'd *Judea*, He
Diffus'd the joyful ſound to men
In truth and purity:

IV.

While he perform'd amazing works,
Far above human might,
Confirming well his doctrine high
To all, in open ſight:

V.

They that beheld his human form,
His majeſty and grace;
Beheld the Father, when they view'd
His ever lovely face.

HYMN CXXVI.

The condeſcenſion of Chriſt to be follow'd.

JOHN xiii. 14.

If I therefore * your *Lord and Teacher*, † *have waſhed your feet, ye alſo ought to waſh one anothers feet.*

I.

THE Sovereign of heav'n and earth,
Converſant here below,
Did to his followers, in all,
A bright example ſhew.

II.

But condeſcention infinite
Moſt brightly ſhone, when He
Would waſh his own diſciples feet,
Which ne'er can equal'd be.

* ὑμ. † ὁ διδασκαλος.

III.

The work of kindneſs done, the Lord
Thus to his followers ſaid:
" If I the everlaſting God,
" Who ev'ry creature made;

IV.

" The Prophet by the Father ſent,
" Both human and divine;
" Have made the loweſt ſervile work
" By condeſcention mine:

V.

" As I have lowly bow'd myſelf,
" After the temp'rate feaſt,
" To waſh your feet, according to
" The cuſtom of the eaſt:

VI.

" The actions held contemptible,
" If needful to be us'd
" For ſervice of your fellow ſaints,
" Should never be refus'd.

VII.

" Uſe condeſcention all, nor think
" The ſervice hard to be;
" For yours is infinitely leſs
" Than what you ſaw in me."

HYMN CXXVII.

Thomas's knowledge of the reſurrection.

JOHN xx. 28.

And Thomas anſwered and ſaid unto him, My Lord and my God.

I.

WHEN the apoſtle of the Lord,
Thomas, had only heard
His riſing from the dead affirm'd;
A falſe report he fear'd.

II.

The Lord in wiſdom boundleſs, knew
The evil in his heart;
Yet kindly to his ſenſes did
Conviction full impart.

III.

By ſight and touch when *Didymus*
Had demonſtration full;
To his dear Sov'reign thus he cried,
Exulting in his ſoul;

IV.

" O He is riſen, ſurely rais'd!
" By power all divine:
" My King! my truſt, eternal God!
" A God for ever mine!"

HYMN CXXVIII.

The ſuperior happineſs of believing, without ſeeing the reſurrection of Chriſt.

JOHN xx. 29,

Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are *they that have not ſeen, and* yet *have believed.*

I.

WHEN *Thomas* knew infallibly
The riſing from the dead
Of Chriſt; the mighty Sovereign
To his apoſtle ſaid;

II.

" Becauſe you know the certain truth
" And cannot be deceiv'd;
" What the diſciples ſaid before,*
" At laſt you have believ'd.

III.

" Believ'd that alſo I am Chriſt
" The great anointed King,
" Your God, your portion infinite,
" Who all ſalvation bring.

IV.

" Ah! *Thomas*, happy is thy faith,
" Eſtabliſh'd by a fact;
" But happier is this belief,
" Becauſe a nobler act.

V.

" Some of my preſent flock, and thoſe
" By calling holy made,
" In diſtant ages, will not ſee
" My riſing from the dead.

* Verſe 25.

" Yet

VI.

" Yet will the witneſſes report
" Be certainly believ'd,
" As they could nor the world deceive
" Nor be themſelves deceiv'd.

VII.

" My followers in diſtant climes,
" Which ev'ry age ſhall bring;
" Without the ſight, ſhall truſt in me
" As the anointed King.

VIII.

" They ſhall believe to end of time
" With ſteady faith, that I
" Who rais'd my human body, am
" The God of glory high.

IX.

" O highly favour'd! who believe,
" Unſeeing, with delight:
" Their faith is happier than thine;
" It's nobler in my ſight.

HYMN CXXIX.

The earth too ſmall for the writings of all the works of Jeſus.

JOHN xxi. 25.

And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written.

I.

THE Son eternal gave the birth
Of all the heavens and the earth,
Of creatures all minute and great,
Inanimate and animate.

II.

The millions and the millions all,
Which came from nothing at his call,
If He at large would only tell;
How would the mighty volumes ſwell!

III.

Four thouſand years his providence
Did being to the world diſpenſe:
Four thouſand years his mighty hand
Rul'd all the heavens, ſea and land.

IV.

If He inſpired mortals here
Explicitly to all declare,
Millions and millions more would riſe
Of endleſs books beneath the ſkies.

V.

For not the loweſt inſect lives,
But what in providence receives
Of Him inceſſantly ſupplies,
Who ever reigns above the ſkies.

VI.

If all his providence divine
In writing then was made to ſhine,
Over the works inanimate,
And living, both minute and great,

VII.

The genus of the animals,
Species and individuals,
In ages all; the writings more
Might be than ſands upon the ſhore.

VIII.

The whole might give to volumes birth,
Many as ſtanding corn on earth:
So that the world conveniently
Could not its preſent uſe ſupply.

HYMN CXXX.

A deſign of the apoſtle John's writing his goſpel.

JOHN XX. 31.

But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name.

I.

OF high ſtupendous works of God,
In human nature done,
A part alone related is
By his apoſtle John.

II.

Theſe are recorded of the ſaint
By influence divine,
In love to human kind, with this
Benevolent deſign:

III.

That readers of the wondrous deeds,
Far above human might;
May be convinc'd that Jeſus is
Meſſiah, with delight;

IV.

Anointed Prophet, Prieſt and King,
The way to glory high:
That He alone is Son of God
From all eternity:

V.

That, truſting in the Lord alone,
They conſequently may
Dwell, by his merit and his might,
In everlaſting day;

VI.

May have a life in heav'n above;
Which mortals here below,
By utmoſt ſoaring of the mind,
Can never fully know.

HYMN CXXXI.

Peter's profeſſion of love.

JOHN xxi. 17.

He ſaith unto him the third time, Simon ſon *of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.*

I.

MEſſiah, riſen from the dead,
Twice to his dear apoſtle ſaid,
"*Cephas*, am I belov'd by thee?"
Twice he affirm'd it ſo to be.

II.

Again the lov'd Redeemer cried,
As though not fully ſatisfied,
"*Simon*, of *Jonas* progeny,
"Sincerely am I lov'd by thee?"

III.

Propoſing thrice the queſtion kind,
His three denials brought to mind,
Struck the apoſtle to the heart,
Who thus replied, "Belov'd thou art.

"To

IV.

" To thy great ſelf appeal can I,
" O Sovereign of earth and ſky!
" For knowledge infinite in thee
" Has been and is, and e'er will be."

V.

Then ſhew thy love, the Saviour ſaid,
By publiſhing the tidings glad,
The heav'nly food of uſeful men,
My harmleſs flock that's born again.

HYMN CXXXII.

The power of prayer.

JAM. v. latter part of 16.

*The inwrought * prayer of a righteous man availeth much.*

I.

THE prayer of impious men that reſts
On the mere outward ſound,
The Sov'reign Lord of all deteſts;
For not the heart is found.

II.

Not ſo the prayer of ſaints on earth,
Choſen and ſanctified,
Partakers of the heav'nly birth,
And near to Chriſt allied.

III.

The robe of righteouſneſs divine
Encircles them around,
In this the ſaints compleatly ſhine,
And ever will be found.

* ενεργουμενη,

And

IV.

And grace inherent in the heart,
And deeds of holineſs,
Though they are righteous but in part,
Shew whom the Lord will bleſs.

V.

Their ſupplications from within
From warm deſire flow,
To freedom gain from every ſin,
And more of Chriſt to know.

VI.

The Comforter who reigns on high,
Ever in love the ſame,
Alſo enables them to cry
In the great Saviour's name;

VII.

To cry for pardon full and free,
Of imperfections great;
To cry, Eternal Father! we
For kindeſt tokens wait.

VIII.

Such is the prayer will pierce the ſkies;
Its ſupplication ſtrong:
The ſaints Jehovah ne'er denies,
Who to himſelf belong,

IX.

When they in faith and fervent love
Addreſs the God of all:
But bleſſings from his throne above
In rich profuſion fall.

HYMN

HYMN CXXXIII.

The natural and ſpiritual births.

JOHN iii. 6.

That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.

I.

AS all the race of human kind,
Upon the wretched fall
Primeval, is polluted in
The mental powers all:

II.

The iſſue of the fallen men,
Muſt be a progeny,
Defiled like the parent fleſh,
Prone to impurity.

III.

But when the Spirit infinite
Author of holineſs,
With renovation of the mind
Will human creatures bleſs:

IV.

The high production of the God,
Is ſpirit, lovely fair;
So the receivers of it, new
And holy creatures are.

HYMN CXXXIV.

Nine gifts of one holy Spirit to the primitive church.

1 COR. xii. 8, 9, 10.

For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of powers; to another prophecy; to another diſcerning of Spirits; to another* divers *kinds of tongues; to another the interpretation of tongues.*

I.

THE holy Spirit infinite,
Who ever reigns on high,
Gave many wondrous gifts in proof
Of chriſtianity.

II.

The officers of higheſt rank,
Apoſtles great of old,
Preaching in wiſdom eminent,
The truth of Jeſus told.

III.

The Teacher holy and divine,
His prophets made to know
Future contingents, and to men
Their certainty to ſhew.

IV.

To other ſaints, the holy Ghoſt
Affiance gave, that He
Would ſave them by a miracle
From ſome calamity.

* Δυναμεων.

He

V.

He gave to ſome the power great,
The many ſick to free
From ills, without a medicine,
And inſtanſtaneouſly.

VI.

By others, more ſtupendous works,
As raiſing of the dead,
In power of the holy Ghoſt,
Were well accompliſhed.

VII.

The ſame eternal Spirit then,
As now in modern time,
Enabled ſome to preach the word,
The goſpel all ſublime.

VIII.

Some of the ſaints He taught to judge
About the ſtate of men,
Infallibly, if they were born,
Or were not born again.

IX.

The God of boundleſs power did
On ſome the gift beſtow,
Of foreign tongues, which never they
By men or books could know.

X.

And God the Spirit gave the church,
Some others to tranſlate
Orations in the foreign tongues,
To her advantage great.

HYMN CXXXV.

Love is beyond miraculous gifts.

1 COR. xii. 31.

But covet earneſtly the beſt gifts: and yet ſhew I unto you a more excellent way.

I.

THE gentiles lov'd apoſtle wrote
To *Corinth* thus of old:
The holy Spirit's noble gifts,
Whoſe nature I have told;

II.

Healing the ſick, raiſing the dead,
The greateſt gifts divine,
Deſire, Chriſtian, earneſtly;
Pray that they may be thine.

III.

But notwithſtanding I ſhall ſhew,
As moved from above,
A method much ſuperior; aſk
More of the grace of love.

IV.

In Chriſt the Mediator's name,
By influence divine,
The Father aſk, that you in love
To God and man may ſhine.

HYMN CXXXVI.

The void of love, are dead in ſins.

1 COR. xiii. 1.

Though I ſpeak with the tongues of men, and of angels, and have not charity, I am become as *ſounding braſs, or a tinkliug cymbal.*

I.

IN antient days a gift ſublime,
Was from the higheſt heav'n,
Of ſpeaking many languages,
By God the Spirit given.

II.

But if a man could ſeventy ſpeak,
Inſpir'd from above;
He would be dead in treſpaſſes,
Without the grace of love.

III.

Or if he could communicate
His thoughts, as angels high
In wondrous way unknown to us,
Converſe above the ſky:

IV.

If void of holy love to God,
Is ev'ry thing he ſaid,
And void of love to human kind;
In ſins he muſt be dead.

V.

So inſtrumental muſick which
Delight to mortals brings,
By ſounds of harmony, is made
By only lifeleſs things.

HYMN

HYMN CXXXVII.

Poſſeſſors of all knowledge and faith of miracles, unregenerate without love.

1 COR. xiii. 2.

And though I have the gift of *propheſy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.*

I.

SUppoſe a man was taught of God,
The tidings glad to ſhew;
Or was inſtructed from above,
Futurity to know.

II.

The goſpel if he underſtood,
Myſterious and high;
And knew the nature of the earth
And of the ſtarry ſky.

III.

Suppoſe the faith of miracles
The higheſt, he poſſeſt,
Removing firm and tow'ring rocks:
Though he were greatly bleſt;

IV.

Yet by divine omnipotence
He is not born again;
If neither he delights in God,
Nor loveth holy men.

V.

So that the heav'nly grace infus'd,
The principle of love,
Is all the gifts miraculous
Undoubtedly above.

HYMN

HYMN CXXXVIII.

The utmoſt ſhew of righteouſneſs, unprofitable without love.

1 COR. xiii. 3.

And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

I.

IF one had vehement thirſt to gain
A never-dying fame;
And freely gave his all, to get
A charitable name:

II.

Or gave it to the indigent
Without a real love
To God or to the needy, but
To merit bliſs above:

III.

Or if the fame of martyrdom
Fired his lofty mind,
And he, to honour gain, his fleſh
Up to the flames reſign'd:

IV.

Yet void of ſacred love divine:
His ſhew of piety
Would not be followed after death
By heav'nly glory high.

HYMN

HYMN CXXXIX.

Charity deſcrib'd. Part I.

1 COR. xiii. 4.

Charity ſuffereth long, and *is kind*; *charity envieth not*; *charity vaunteth not itſelf, is not puffed up.*

I.

THE beſt of all the ſhining train
Of graces in the born again,
Fair charity; excelling far
The gifts miraculous that were;

II.

A pattern fair of meekneſs ſhews,
Beneath the many various woes
Inflicted in the mortal ſtate,
However long they be or great.

III.

The ſhining grace of holy love,
Implanted in us from above,
Excites the chriſtians to be kind
When friends or enemies they find.

IV.

Habitual love can never be
Grieving at their felicity,
Who moſt in heav'nly virtues ſhine,
In light or learning, gifts divine.

V.

It cannot boaſt of wiſdom, grace,
Enjoying ſome diſtinguiſh'd place,
Or any good that's really giv'n;
As not receiv'd from higheſt heaven.

VI.

Impartially it judges right,
As in the God Jehovah's ſight,
Makes not the man's endowments fair,
Superior to what they are.

HYMN CXL.

Charity deſcrib'd. Part II.

1 COR. xiii. 5.

Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.

I.

THE amiable virtue, love,
Towards the God who reigns above,
Or to the human race below,
Indecency will never ſhew.

II.

The acts of love are, not to ſeek
The honour of a creature weak,
Excluding of the honour high
That's due to God eternally.

III.

No evil paſſion love can ſhew;
No anger fierce and malice flow
From love, when all inſults are giv'n:
But love refers its cauſe to heav'n.

IV.

It forms againſt the human kind
No evil judgment of the mind,
Degrading of the truly great;
Nor will it once calumniate.

HYMN CXLI.

Charity deſcrib'd. Part III.

1 COR. xiii. 6.

*Rejoiceth not in iniquity, but rejoiceth together * in the truth.*

I.

THE principle of love within,
Oppoſed to inherent ſin,
Will ſurely never take delight
In mortal ill its oppoſite.

II.

The man that has the holy love
Implanted in him from above;
His own, will neither joy to ſee,
Nor other men's iniquity.

III.

But with his fellow chriſtians here,
Who like himſelf are all ſincere,
He holy pleaſure takes to ſee
That gift of God, fidelity.

IV.

He in the truth of God can find
A ſourſe of pleaſure to the mind,
His infinite fidelity,
And truths that in the Scripture be.

* Συγχαιρει.

HYMN CXLII.

Charity deſcrib'd. Part IV.

1 COR. xiii. 7.

Covers all things, believeth all things, hopeth all things, endureth all things.*

I.

THE holy grace of ſhining love
Infuſed freely from above,
A grace that will for ever live,
Delights to injuries forgive.

II.

The love to God, excites the men
Who by himſelf are born again,
To all his written truth believe,
Becauſe the God can ne'er deceive.

III.

It moves to hope for further light,
And more obedience in his ſight,
Taſtes of his love, eternal bliſs;
All that He kindly promiſes.

IV.

The lovely fruit of love to God,
Is bearing his chaſtiſing rod,
Whatever tribulation's ſent,
With reſignation and content.

* Παντα στεγει.

HYMN CXLIII.

Charity deſcrib'd. Part V.

1 COR. xiii. 8.

Charity never faileth.

I.

THE love that dwells in pious breaſts,
Which only in Jehovah reſts,
As object of ſupreme delight,
In all perfections infinite;

II.

Which alſo looks upon the men
With pleaſure, who are born again;
And kindneſs ſurely will diſpenſe
To all men, through benevolence;

III.

This holy love will ſure remain
Till they the happy region gain,
Till their immortal ſouls at death
Aſcend with the expiring breath:

IV.

Till death remain? It never dies!
The ſacred love aſcends the ſkies!
Within the ſoul that cannot die,
It lives to vaſt eternity.

HYMN

HYMN CXLIV.

The bread of life.

JOHN vi. 35.

I.

THE food deſcended from the ſky,
Which all the *Hebrews* fed,
When they from *Egypt* by the hand
Omnipotent were led.

II.

So ſlaves to ſin original;
When once delivered,
By Chriſt who came from higher heav'n,
The Antitype, are fed.

III.

In *Araby* the mighty God
Did manna white diſpenſe,
To ſignify by colour fair,
Meſſiah's innocence.

IV.

Arabian food had pleaſant taſte:
So pleaſures all there be,
In Jeſus human and divine,
God of eternity.

V.

Animal life was held by food
Which God did kindly give:
So chriſtians are ſuſtain'd by bread
That will for ever live.

VI.

Meſſiah gives life natural,
Spiritual here on earth,
And everlaſting life above,
To men of heavenly birth.

HYMN CXLV.

The Bread of life, ſuſtains life for ever.

JOHN vi. 49, 50.

Your Fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I.

IN antient days the pleaſant food
In ſtony *Araby*,
Which by the power of the Lord
Deſcended from on high;

II.

The wondrous manna life upheld,
But little time indeed;
The eaters of it, could not from
Corporeal death be freed:

III.

Their mortal frame in ſtate of death
Continues for a time.
But Chriſt the glorious antitype,
The Bread of life ſublime,

IV.

Who from the higheſt heaven came,
Taking a birth below,
To keep the law, and unto men
The way to heav'n to ſhew;

This

V.

This food divine, the ſoul delights,
And keeps ſo thoroughly,
That everlaſting ſecond death
His ſaints ſhall never die.

VI.

Redeemer! may we ever eat,
In grace ſuſtained be,
Ever delighted with the food,
And live eternally.

HYMN CXLVI.

The gift of languages was not to be uſed in the church, without a tranſlation.

1 COR. xiv. 28.

But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

I.

WHEN in the church the wondrous gift
Of languages was known,
When the high power of the Lord
Was glorioufly ſhewn;

II.

A foreign language might be ſpoke,
By inſpiration high,
At meeting one, by two or three,
And that alternately.

III.

But if in the aſſembly no
Interpreter was found,
The ſpeakers by divine command
Withheld the foreign ſound;

IV.

And private pray'd in foreign tongues,
To their advantage own:
So careful was the gracious God,
That what was ſaid be known.

HYMN CXLVII.

Many witneſſes of the reſurrection of Jeſus.

1 COR. xv. 6.

After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

I.

WHEN Chriſt in his immortal ſoul
Had ſuffer'd agony,
And condeſcended on the croſs,
For others ſins to die:

II.

His high oblation once on earth
Being accompliſhed;
By might divine he rais'd himſelf
Immortal from the dead.

III.

The Saviour kindly after prov'd
His having life again,
In *Galilee*, to ſenſes of
Above five hundred men.

IV.

To moſt alive ſaint *Paul* appeals:
The tomb did others keep,
Who will be raiſed, ſimilar
To waking after ſleep.

HYMN

HYNM CXLVIII.

The incorruptible body.

1 COR. xv. 42.

It is ſown in corruption, it is raiſed in incorruption.

I.

THE bodies of the children fair
Of the almighty King;
When ſown on earth, into the world
A diſpoſition bring,

II.

To all decays in ev'ry part;
Are liable to be
Afflicted with diſeaſes dire
And various miſery.

III.

The bodies of the ſaints are ſown
Alſo beneath the earth,
To putrefaction liable;
Though men of heav'nly birth.

IV.

Not ſo the riſing from the dead;
O reſurrection high!
They'll riſe in incorruption
And immortality.

V.

No death will ever more be felt,
No ſickneſs, pain or ſmart:
They'll never ſuffer leaſt decay
In the minuteſt part.

IV.

And private pray'd in foreign tongues,
To their advantage own:
So careful was the gracious God,
That what was ſaid be known.

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Immortal from the dead.

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HYNM CXLVIII.

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Of the almighty King;
When ſown on earth, into the world
A diſpoſition bring,

II.

To all decays in ev'ry part;
Are liable to be
Afflicted with diſeaſes dire
And various miſery.

III.

The bodies of the ſaints are ſown
Alſo beneath the earth,
To putrefaction liable;
Though men of heav'nly birth.

IV.

Not ſo the riſing from the dead;
O reſurrection high!
They'll riſe in incorruption
And immortality.

V.

No death will ever more be felt,
No ſickneſs, pain or ſmart:
They'll never ſuffer leaſt decay
In the minuteſt part.

HYMN CXLIX.

The glorious body.

1 COR. xv. 43.

It is ſown in diſhonour, it is raiſed in glory.

I.

THE bodies of the righteous are
In their nativity,
In death and burial, diſgrac'd
By ſin and miſery:

II.

But with a reſurrection high,
Will certainly be bleſt;
When all the honour oppoſite
Will ſurely be poſſeſt.

III.

They'll live in preſence of the Lord,
In perfect ſanity,
In holineſs and beauty great,
To all eternity.

IV.

Ah! never could thy mighty hand,
Apelles, repreſent
Such lovely form and colour fair,
As will be in the ſaint.

HYMN CL.

The powerful body.

1 COR. xv. 43.

It is ſown in weakneſs, it is raiſed in power.

I.

HOW is the mortal frame diſgrac'd
By imbecility?
How feeble! in compariſon
Of what it is to be.

II.

The human body here on earth,
In the infantile ſtate,
In death and in its burial,
Diſcovers weakneſs great.

III.

Yet bodies of the call'd of God,
Who practice piety,
When they are raiſed from the dead,
Far otherwiſe will be.

IV.

The mortal part of ſaints will riſe
Robuſt in members all,
With ſenſes quick and powerful;
When Chriſt the dead ſhall call.

HYMN CLI.

The ſpiritual body.

1 COR. xv. 44.

It is ſown an animal body, it is raiſed a ſpiritual body.*

I.

IN birth and death, the mortal part
Of human creatures all,
Is ſown, with nature ſimilar
To ev'ry animal.

II.

But not as now the ſaint will be
In the triumphant day,
When the Redeemer, "Riſe ye dead!"
With mighty voice will ſay.

III.

No wearineſs requiring ſleep,
No hunger and no thirſt,
Will e'er be in the honoured
With reſurrection firſt.

IV.

With pow'r of vaſt velocity,
As angels ſwiftly fly,
The bodies glorified will live,
To all eternity.

* Σωμα ψυχικον.

HYMN

HYMN CLII.

Chriſt the only way to the Father.

JOHN xiv. 6.

No man cometh unto the Father, but by me.

I.

FOR no deſert of human deeds,
Will God his people bleſs:
Eternal joy is not obtain'd
By works of righteouſneſs.

II.

But bliſs below, and more above
In bright celeſtial day,
Are by the Saviour, and can be
Obtain'd no other way.

III.

On earth we have acceſs to God
The Father infinite,
By the high merit of the Son
Of his ſupreme delight.

IV.

And by the Saviour's righteouſneſs,
Accompliſhed in love,
Communion we ſhall have with God
Eternally above.

HYMN CLIII.

The greater works of Chriſt, done after his aſcention.

JOHN xiv. 12.

Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works *than theſe ſhall he do; becauſe I go unto my Father.*

I.

TO his diſciples Jeſus ſaid;
" Lo certain truth I ſhew,
Having deſerved all for you,
As I to heaven go:

II.

Believers therefore ſhall perform
By influence divine,
Such mighty works as here on earth
Have commonly been mine.

III.

And through my boundleſs high deſert
Shall greater works be done
By my believing flock, when I
To heaven high am gone.

IV.

An empty ſhade I'll make the means
Of giving ſanity;*
And raiment from a ſaint convey'd,
Shall from diſtempers free.†

V.

My true report, but very few
Did hitherto believe:
But thouſands ‡ and ten thouſand more,
The goſpel ſhall receive."

* Acts v. 15. † Acts xix. 12. ‡ Acts ii. 41.

HYMN

HYMN CLIV.

The promiſe of Jeſus to grant requeſts.

JOHN xiv. 13.

And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

I.

A Gracious promiſe, God the Son
To high apoſtles made;
Including thoſe, in true belief
Who ſhould be like them made.

II.

" Whatever benefit you aſk;
A miracle to ſee,
Or health, or eaſe, or earthly bliſs,
Or bleſſing heavenly:

III.

If rightly, that is, aſk'd in faith,
Relying on the Son,
As mov'd by God the holy Ghoſt;
It ſurely ſhall be done:

IV.

That grace unbounded of the Lord
My Father infinite,
By my beſtowing all you aſk,
May full appear in ſight."

HYMN

HYMN CLV.

The promiſe of Jeſus repeated.

JOHN xiv. 14.

If ye ſhall aſk any thing in my name, I will do it.

I.

THE promiſe of his hearing pray'r,
By Chriſt delivered,
The more attention to excite,
A ſecond time he made.

II.

" If even higheſt earthly bliſs
That mortals can conceive,
Is in the Spirit aſk'd by thoſe
Who in myſelf believe,

III.

That God may ever honour'd be
By what they hope to gain:
The very higheſt earthly bliſs
They ſurely ſhall obtain.

IV.

If bleſſings ſpiritual, and high
Above the bliſs of earth,
Are alſo aſked in my name,
By men of heav'nly birth:

V.

The growing light they ſhall obtain,
Or holineſs receive;
Or if they aſk for higheſt joy,
The higheſt joy I'll give."

HYMN CLVI.

The greater effuſion of the third divine Perſon, given by the Firſt, on the interceſſion of the Second.

JOHN xiv. 16.

*And I will pray the Father, and he ſhall give you another Comforter.**

I.

HIS grand oblation being giv'n,
The Saviour went to higheſt heav'n,
And ever pleads before the throne,
What for his people he has done.

II.

His righteouſneſs on earth divine,
Will meritorious ever ſhine:
Accordingly the Father gives,
And bleſſings high the church receives:

III.

Receives abundance of the grace
Of God the Spirit, in the place
Of his corporeal preſence here;
Receives another Comforter:

IV.

Who gives his people high delight,
The ſweeteſt gladneſs in his ſight;
More conſolation here below,
Than what the hebrew church did know.

V.

The Spirit moves to duties all;
The Advocate excites to call
To our celeſtial Father high,
While on the Saviour we rely.

* Παρακλητος is Exhorter, Advocate, and Comforter.

HYMN CLVII.

The holy Spirit for ever with his people.

JOHN xiv. 16.

That he may abide with you for ever.

I.

THE holy Ghoſt, Exhorter great,
The Comforter and Advocate,
Though God of heaven, dwells on earth
With men of new celeſtial birth.

II.

His preſence gracious is poſſeſt
Inceſſant: all who once are bleſt
With nature holy and divine,
He'll ever cauſe therein to ſhine.

III.

The Comforter that's infinite;
By all the men of his delight,
Will make his mercy underſtood,
In overruling all for good.

IV.

The God who is our earneſt here,
In higheſt heaven will appear,
When He ſhall us to bliſs advance,
Our boundleſs full inheritance.

HYMN

HYMN CLVIII.

The Spirit of truth is known, not to the world, but believers.

JOHN xiv. 17.

Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him.

I.

THE Spirit, God who reigns on high
For ever is fidelity:
His promiſes in written word,
Will be accompliſh'd by the Lord.

II.

The truths in oracles divine,
Which in the greateſt luſtre ſhine,
He teaches to the men below,
Who Jeſus as the Saviour know.

III.

The part of men defil'd within,
The dead in treſpaſſes and ſin,
Cannot his influence receive;
For they in utter darkneſs live:

IV.

Not ſo the man of purity,
Partakers of his calling high:
They joy to know his influence,
How freely grace He will diſpence.

HYMN CLIX.

The gracious preſence of Jeſus with his people.

JOHN xiv. 18.

I will not leave you orphans; I will come to you.*

I.

THE offſpring moſt belov'd and dear,
In miſerable ſtate appear,
When thoſe who gave them all before,
Their earthly parents live no more.

II.

But this ſhall never be the caſe
With thoſe who are renew'd by grace:
For Chriſt affirms, who can't deceive,
He'll never them as orphans leave.

III.

Before the Saviour went to die,
To riſe, and then aſcend on high,
He ſaid to all his members dear,
To diſſipate their groundleſs fear:

IV.

" I'll come; and you ſhall never be
" Without the preſence kind of me.
" In body though I go to die,
" I'm with you to eternity.

* Ορφανους.

HYMN CLX.

The gracious preſence of the Father with his people.

JOHN xiv. 23.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

I.

THE lovers of the righteous One,
Jeſus the everlaſting Son;
Will ever mind his high command,
As led by his almighty hand.

II.

They will be ſtrengthen'd from above
His happy tidings too to love:
In keeping which they lovely be,
Delightful made in ſome degree.

III.

And thus the Father infinite,
Will in his people take delight,
Rejoicing in the men, that He
Himſelf, ſo lovely makes to be.

IV.

The Father and the Son divine,
Will cauſe their countenance to ſhine;
And with their gracious preſence high,
Will favour them inceſſantly.

HYMN CLXI.

Desire of divine communion.

PSAL. xlii. 1.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

I.

WHEN true believers in the Son,
The Saviour ever lov'd,
Are by the mighty Comforter
The holy Spirit mov'd:

II.

With strong desire of the heart,
They can ascend on high,
Seeking the God that's infinite
In glorious majesty.

III.

Tired by frequent sorrows here,
By their oppressors all,
By all their own deficiencies,
And sin original:

IV.

Communion with the Lord below,
They ardent wish to gain,
And more above in heaven, which
They surely shall obtain.

V.

So hunted deer, inflam'd and tired,
After a vig'rous chase,
With fierce desire long to gain
In cooling streams a place.

HYMN CLXII.

The firſt ſtriking of a rock in the deſert.

EXOD. xvii. 1, &c.

I.

IN antient days the hebrew tribes
In famous *Araby*,
With murmurs were importunate,
Refreſhing ſtreams to ſee.

II.

So following Jews in *Paleſtine*
Deſired much the blood
Of Jeſus, whoſe perfections high
They never underſtood.

III.

Their legiſlator ſtruck the rock,
By order, with his rod:
And thus the law which mortals broke,
Has ſtruck the ſuff'ring God.

IV.

As *Moſes* ſmote the marble red,*
With elders by his ſide;
So members of the ſanhedrim
Were there when Jeſus dy'd.

V.

Refreſhing purifying ſtreams,
Jehovah made to flow:
Thus by the flowing blood of Chriſt,
We grace and comfort know.

* The modern travellers mention the apertures for water, viſible in this rock. According to Dr. Pocock and Dr. Shaw, the ſtone is red granate, with holes and even impreſſion of the water ſtill appa-rent.

The

VI.

The pleaſant ſtream purſued the Jews
In all the wilderneſs:
With perſeverance thus in grace,
Will God believers bleſs.

HYMN CLXIII.

The ſecond ſtriking of a rock in the deſert.

NUMB. XX.

I.

AS in the fortieth year again
The Jews for water cry
With murmurs; ſo the church at times
Falls by iniquity.

II.

Their Leader ſtrikes a rock again,
Without divine command;
For Jeſus was but once to die
By perſecuting hand:

III.

But when his members here decline,
Remiſs in holineſs;
The lawleſs perſecutors rage,
And Chriſt in them oppreſs.

IV.

Yet water iſſued from the rock,
When ſmitten by the rod:
So ſaints oppreſt, the higheſt joy
And grace obtain of God.

HYMN CLXIV.

An Allegory.

MAT. xiii. 44.

Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

I.

IF shining gold or silver be
Most carefully conceal'd,
Or if some brighter jewels are,
Beneath a verdant field:

II.

The golden treasure being found
By one in poverty;
Or digging, if the peasant can
The brilliant jewels see:

III.

Exulting, soon he covers all,
By turf again conceal'd;
Then sells his goods, and with his all,
He purchases the field.

IV.

So tidings of eternal joy
By Christ the Saviour great,
Are in the Bible hid from men,
While unregenerate.

V.

The poor in spirit, once renew'd,
The noble treasure find;
In rapture high the gospel view,
And hide it in the mind.

With

VI.

With riches, eaſe, and life itſelf,
They ſooner much would part,
Than with the news of Chriſt the King,
For ever kept at heart.

HYMN CLXV.

Miniſters are taught of God, and therefore teach.

MAT. xiii. 52.

Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

I.

EVERY teacher ſent of God,
By influence divine
Being inſtructed well to make
The Saviour's kingdom ſhine:

II.

Is therefore able to declare
The neweſt works of God,
His calling, ſanctifying grace,
And nature of his rod;

III.

His antient acts, before the earth,
Before the ſtarry ſky;
His covenant and high decrees
From all eternity.

IV.

The maſter of a noble pile,
Can thus to ſight procure,
Both old and modern rarities,
Or ſplendid furniture.

HYMN CLXVI.

The words of Jeſus as human, taught by the Father.

JOHN. xiv. 24.

And the word which you hear, is not mine, but the Father's which ſent me.

I.

OUR Saviour's holy human lips
Diffus'd the joyful ſound,
And what's accompliſht prophecied,
When on the earthly ground.

II.

Not of himſelf, the ſacred ſound,
As human, did proceed:
But his high Father, what he ſpoke
Inſpired and decreed:

III.

Yet not excluſive of himſelf
As the almighty Son,
Or of the holy Spirit, who
Are with the Father One.

IV.

Of conſequence the glorious ſpeech
Of Chriſt in verity,
Inſpir'd of God the Father, ſhould
For ever minded be.

HYMN CLXVII.

Spiritual peace above earthly.

JOHN xiv. 27.

Not as the world giveth, give I unto you.

I.

FROM heaps of ſhining earthly gold,
From power here below,
And honour of a noble name,
Can little pleaſure flow.

II.

Not ſo the peace that's heavenly,
Which holy men receive:
Great is the conſolation which
The Saviour kind will give.

III.

The bliſs of carnal men from earth,
Is while poſſeſt unſure:
The bliſs of the Redeemer is
Made by himſelf ſecure.

IV.

The peace that's little and unſure,
At death muſt fly away:
The peace of Chriſt will ever laſt
In high celeſtial day.

HYMN

HYMN CLXVIII.

The church's union with Chriſt.

JOHN xv. 5.

I am the vine, ye are the branches.

I.

CAN any union cloſer be
In nature ever ſeen,
Than that between a lovely vine
And all its branches green?

II.

A vine and all its verdant boughs,
Though many, are one tree:
And on the vegetable fair,
Delicious fruit we ſee.

III.

The tree was choſen by the Lord
The everlaſting Son,
To ſhew that He and all his flock
For ever ſhall be one:

IV.

The members they, and Chriſt the head;
The branches they, and He
The vine, that glory will diſpenſe
To all eternity.

HYMN CLXIX.

Much holineſs, the effect of union with Chriſt.

JOHN xv. 5.

He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

I.

THE boughs alone within the vine,
By bearing are of uſe;
For ſeparated from the tree,
They nothing can produce.

II.

So they alone of human kind,
Who are exalted high,
Though infinitely leſs than Chriſt,
To glorious unity;

III.

By virtue of the union great,
By power of the Lord,
Produce abundant holy fruit,
In thought, in work and word.

IV.

For ſeparated from the God,
The human race below,
Can neither think an holy thought,
Nor holy works can do.

HYMN CLXXII.

Abiding lovely in the ſight of Jeſus.

JOHN xv. 9.

Continue ye in my love.

I.

NONE of the creatures rational,
Can ever merit love,
As due in juſtice unto them,
From God who reigns above.

II.

For all their power to obey,
Is from high heaven ſent;
And ev'ry chriſtian is of God
Only the inſtrument.

III.

Yet let the ſervants of the Lord,
Endeavour ſtill to be,
With all their might, obedient
In conſtant purity.

IV.

For holineſs becomes the men
That have celeſtial light,
Delights the Lord, and renders them
Still lovely in his ſight.

HYMN CLXXIII.

If ſtill obedient, ſtill lovely.

JOHN XV. 10.

If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love.

I.

HAppy the men who ſerve the Lord!
By all obedience ſtill
In acts and works, endeavouring
To do his holy will.

II.

The keepers of the righteous law,
Shall lovely ever ſhine,
In ſight of the Redeemer fair,
Both human and divine.

III.

As He accompliſhed the law
In all perfection high,
When by the Father's will, He did
For us both live and die:

IV.

And ever amiable appears
In his dear Father's ſight,
The object of his higheſt love
And his ſupreme delight.

HYMN. CLXX.

The chriſtian's obtaining what he will, the effect of union with Chriſt.

JOHN xv. 7.

If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

I.

MANY in outward ſhew alone,
Appear in Chriſt to be:
But they that are in union high
With him in verity;

II.

As they continue in the Son,
And keep his holy word;
Shall ſupplicate for what they will,
And gain it of the Lord.

III.

Whate'er they aſk for, benefits
Of earth, or heavenly;
They ſhall obtain them of the God
Of glorious majeſty:

IV.

For having union with the Son,
And acting what is right;
Their will muſt be the will of God,
And pleaſing in his ſight.

HYMN CLXXI.

The love of Jeſus to the ſaints, not equal to, but like the Father's to him, for greatneſs.

JOHN XV. 9.

As the Father hath loved me, ſo have I loved you.

I.

LOVE in the Father infinite,
Who reigns in heaven high,
Towards the Son was exercis'd
From all eternity.

II.

As human, Jeſus was belov'd
With a ſupreme delight:
As God, the Father's joy in him,
Is always infinite.

III.

So love in the almighty Son
The Lord of heav'n and earth,
Not equal is, but vaſtly great,
To men of heav'nly birth.

IV.

In us He joys, for us he will'd
Glory and grace beſide,
And ſhew'd his vaſt ſtupendous love
When He obey'd and died.

HYMN CLXXIV.

Jeſus taught his ſervants, in order to their full and continued joy.

JOHN XV. 11.

Theſe things have I ſpoken unto you, that my joy might remain in you, and that *your joy might be full.*

I.

KNowledge of union myſtical,
The Lord to men convey'd;*
Reveal'd his wondrous love to ſaints;†
The kindeſt promiſe made,‡

II.

To give his people what they will,
Who in himſelf abide;
And with his ſacred human lips
He taught them more beſide:

III.

All with the loving kind deſign,
That conſolation high,
Might in his followers, at times,
Continue till they die;

IV.

That ſatisfaction full might be
In us, who Chriſt adore:
For having ſpoke ſuch glorious things,
What can be wanted more?

* Ver. 5. † ver. 9. ‡ ver. 7.

HYMN CLXXV.

Chriſt has all that the Father has.

JOHN xvi. 15.

All things that the Father hath, are mine.

I.

AS God the Father, ſo the Son
In all unbounded glories ſhone:
Jeſus from all eternity
In bliſs was infinitely high.

II.

As his eternal Father, He
As God poſſeſt immenſity,
Had future worlds before his ſight;
Is infinitely great in might,

III.

In juſtice, goodneſs, mercy high,
And in immutability.
And after forming heav'n and earth,
When he aſſum'd an human birth:

IV.

The Father's works created fair,
To Chriſt as human given were;
With might unknown and wiſdom high,
To rule them to eternity.

HYMN CLXXVI.

Let us not be desirous of vain glory.

GAL. v. 26.

I.

DESIRE great of noble name,
Or thirst inordinate of fame,
Among the mortal human race,
The true believer would disgrace.

II.

The men who others celebrate
For wisdom, grace and learning great;
In judgment oft erroneous be,
And always fallible we see.

III.

And he that fame has once possest,
Through others envy is oppress.
Be honour and applause of men,
Then slighted by the born again.

IV.

And let the God of boundless might,
In all perfections infinite,
Who reigns in majesty above,
Be object of our highest love.

HYMN CLXXVII.

Love not the world, neither the things that are in the world.

1 JOHN ii. 15.

I.

IT's love ſupreme that evil is,
When ſet on earthly things;
And which, indulg'd in any man,
Eternal ruin brings.

II.

For loving with ſupreme delight,
Or pleaſure, wealth or fame;
Has rightly, of idolatry
The ignominious name.

III.

O let my lawful pleaſure be,
In creatures never great;
My love to faireſt works of God,
Be but ſubordinate!

IV.

The perfect beauties thou haſt made,
Eternal Majeſty!
Are but a drop of lovelineſs;
The ocean is in thee.

HYMN CLXXVIII.

Sorrow preparing for joy.

JOHN xvi. 20.

*But your ſorrow ſhall be for joy.**

I.

PAternal ſtrokes, if long endur'd
From the correcting rod;
Are always ground of holy joy
In the chaſtiſing God.

II.

As the apoſtles great of old;
So other chriſtians were
In ſuff'ring bleſt; their ſorrow will
For glory them prepare.

III.

Correction fatherly below,
To take our ſin away;
Will after night be followed
With bright celeſtial day.

IV.

For preſent ſorrow too, the bliſs
The greater may appear:
So after ſtormy voyage at ſea,
The harbour is moſt dear.

* Αλλ η λυπη υμων εις χαραν γενησεται.

HYMN

HYMN CLXXIX.

Earth and heaven, like night and day.

ROM. xiii. 12.

The night is far ſpent, the day is at hand.

I.

GLOOMY as horrors of the night,
Is all our preſent ſtate;
If once compared it may be
With future glory great.

II.

Much of our time of ignorance
Comparative, is paſt:
And ſorrow like the gloomy night,
Will not for ever laſt.

III.

But now approaches in our ſight,
While ſwift retires time,
The day, the bright eternal day!
In luſtre all ſublime!

IV.

Our ſtate to come in heaven high,
Will full of knowledge be;
And like the chearful light of day,
Full of felicity.

HYMN

HYMN CLXXX.

Preparing for celeſtial day, becauſe it's near.

ROM. xiii. 12.

Let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

I.

QUarreling, ſtrife, malevolence,
And envy black as hell,
Private revenge, uſurping pride,
And ev'ry paſſion fell;

II.

The evils found in carnal men
Of underſtandings blind;
Let theſe be ever baniſhed
From the believer's mind.

III.

And let him uſe the happy means
Of gaining in their place,
Encreaſe of ev'ry virtue fair,
And growth in ev'ry grace.

IV.

Defenſive armour, theſe to ſaints,
Againſt inherent ſin;
And ſhields they be againſt the darts
Of ſatan caſt within.

V.

For light celeſtial thus prepare,
By caſting ſin away,
And growth in grace: for night retires;
Approaches heav'nly day.

HYMN

HYMN CLXXXI.

The unregenerate ſtate and the regenerate, like night and day.

1 THES. v. 5.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

I.

YE ſaints, who are the ſons of God;
In gratitude abound:
For as the *Theſſalonian* church,
In ſhining day you're found.

II.

Like people in the light of day;
The born again are bleſt
With knowledge, comfort and belief
Of writings that are beſt.

III.

As beings corporal are not
Beheld in gloom of night;
So all the night of nature's ſtate,
Is void of heav'nly light.

IV.

And as in nature midnight is
Leſs comfortable time;
So all the unregenerate,
Are void of joy ſublime.

V.

But this is not the wretched ſtate
Of children of the light:
When once renew'd, a man no more
Is in his former night.

HYMN

HYMN CLXXXIV.

The ſaints aſcending to meet the Saviour.

1 THES. iv. 16, 17.

And the dead in Chriſt ſhall riſe firſt: then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air.

I.

WHEN the great Sovereign of kings,
And univerſal Lord,
With higheſt ſplendor ſhall deſcend,
And give the mighty word:

II.

The holy dead ſhall riſe again,
Exempt from ſins and fears,
And fill'd with glories all, before
The reſt a thouſand years.

III.

The rais'd, and others glorified
In body and in mind,
Shall, angels their conductors high,
And clouds their chariots, find:

IV.

While ſwift they mount the radiant ſkies,
To meet their ſouls deſire,
While they adore the Lord, and leave
The earthly globe in fire.

HYMN

HYMN CLXXXV.

The beatific viſion.

1 THES. iv. 17.

And ſo ſhall we ever be with the Lord.

I.

AS all the members of the Lord,
In high perfection bleſt
With beauty, might and holineſs,
With knowledge, bliſs and reſt;

II.

Shall, by immortal ſpirits led,
Aſcend the lofty ſkies,
To meet the Lord who died for them,
And gaze with raviſht eyes:

III.

So never more ſhall they depart
From Him who reigns above;
But ſee and know with higheſt joy,
The God of boundleſs love.

IV.

With God the Father and the Son
And Spirit we ſhall be,
In bliſs above the utmoſt thought,
To vaſt eternity.

HYMN CLXXXII.

The first Resurrection.

1 THES. iv. 15.

We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

I.

RETurning down in majesty
All glorious and divine,
With thousand and ten thousand saints,
Will Christ the Saviour shine.

II.

Then will He glorify the men
Who had celestial birth,
That is, the church who then shall be
Alive upon the earth.

III.

Yet shall the glory great on them
In soul and body sent,
The glory of the rising dead,
Not for an hour prevent.

IV.

But rising dead, and saints alive,
In that triumphant time,
Shall glories all receive at once
And happiness sublime.

HYMN CLXXXIII.

The ſecond coming of Chriſt.

1 THES. iv. 16.

For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God.

I.

FROM regions of eternal day
Above the ſtarry ſky,
Shall God the everlaſting Judge
Deſcend in glory high.

II.

Chriſt human and divine, the head
Of principalities,
Will have immortal retinue,
The armies of the ſkies.

III.

He comes, the God eternal comes!
Commands the dead to riſe:
Celeſtial muſick ſweet is heard;
Loud thunder rends the ſkies.

IV.

Lo ſaints rejoice; the wicked ſtruck
Are to the inmoſt ſoul,
When ſounds angelical they hear,
And mighty thunders roll.

HYMN CLXXXVI.

Reciprocal comfort.

1 THES. iv. 18.

Wherefore, comfort one another with these words.

I.

YE saints, to Christ for ever dear!
For whom he liv'd and died,
Partakers of his calling high,
And near to him allied.

II.

Considering the glory great,
By inspiration taught,
Which on you by almighty hand
Will certainly be brought:

III.

With lively active faith, converse
On what Jehovah said,
Of his descending from the skies,
Of rising of the dead,

IV.

Of all his members glorified
For ever in his sight;
That these may be the happy means
Of mutual delight.

HYMN CLXXXVII.

The Lord's deſcent, unexpected by wicked men.

1 THES. v. 3.

When they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

I.

PEculiar tremendous ſigns,
The world is to receive,
Before the Lord's deſcent; but men
Of vice will not believe.

II.

The faithleſs and impenitent
Shall all unthinking ſay,
"Secure from danger, happy all;"
Before the dreadful day.

III.

The pregnant on a ſudden ſeiz'd
Are with acuteſt pain:
So quick and ſudden impious men
Their wages will obtain.

IV.

Lo, heav'nly fires fiercely flaſh!
Loud rolling thunders roar!
Such mighty thunderings perhaps
As never heard before.

V.

The God in human glory comes,
With both his love and ire,
Preſerves the holy men, and ſets
The earthly ball on fire.

HYMN CLXXXVIII.

The Lord's deſcent, expected by the ſaints.

1 THES. v. 4.

But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

I.

RElations by adopting grace,
Are children of the Lord:
Their Father one, and brothers they,
According to his word.

II.

Though once in night of nature's ſtate,
They now are in the day;
From ignorance and wretchedneſs
Delivered are they.

III.

A thief approaches ſuddenly;
And thus the time will be,
Of burning general; but they
Expect the time to ſee.

IV.

The men that love and truſt in Chriſt,
Have nothing then to fear:
But ardent wiſh to ſee the Lord
In glory great appear.

HYMN CLXXXIX.

Reſpect to Paſtors.

1 THES. v. 13.

And to eſteem them exceeding abundantly in love for their works ſake.*

I.

PAternal love has God to all
His children, for them cares,
And by the means of miniſters
Celeſtial food prepares.

II.

Of light and comfort they are means,
They exhortation give;
And thus the churches all, by them
High benefits receive.

III.

Sincereſt kind affection then
Is certainly their due;
Who, under Chriſt, to all the flock
The way to heaven ſhew.

IV.

And veneration high is due
To thoſe in great degree,
Who to the honourable work,
Of God exalted be.

* Τπερ εκπερισσου.

HYMN CXC.

Believers obeying God in gratitude, becauſe they're not appointed to wrath.

1 THES. v. 9.

For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

I.

IN conſtant gratitude to God,
Our Benefactor high;
Believers ſhould for ever walk
In lovely purity.

II.

For ev'ry mortal man on earth,
Who in the Lord believes,
With love to Chriſt, as influence
He from above receives;

III.

Is not appointed of the God,
Who is conſuming fire,
To ſuffer with the infidel,
His fierce avenging ire;

IV.

But to obtain ſalvation full,
Which is on earth begun,
By power and deſert of Chriſt,
The everlaſting Son.

HYMN CXCI.

God's workmanship or Poem.

EPH. ii. 10.

We are his workmanship, created in Christ Jesus unto good works, which God hath before prepared† that we should walk in them.*

I.

CONverted men by pow'r divine,
Who on the Saviour rest,
Are of the mighty works of God
Some of the very best.

II.

For like a noble work of art,
A Poem all sublime,
Believers are: yet they will be
More glorious after time.

III.

Now by the merit and the might
Of Christ, they're made to shine,
In union with the Son of God,
By principles divine.

IV.

With holy principles, the Lord
His people thus did bless,
That they might in the practice live
Of deeds of holiness:

V.

The deeds, which God before prepar'd,
In his sublime decree,
And in redemption by the Son;
That they should practis'd be.

* Or, Poem, Ποιημα. † Προητοιμασεν.

HYMN CXCII.

I am nothing.

2 COR. xii. 11.

I.

AS both my body and my ſoul
Are made by pow'r divine;
So mind and body, of myſelf
Are neither of them mine.

II.

A new creation have the men,
Who choſen are by grace;
Lo, old things paſs away, and new
Are all things in their place.

III.

Yet I am nothing of myſelf,
Still a non-entity;
For virtues all, and ev'ry grace,
Were freely given me.

IV.

So ev'ry miniſter, himſelf
May well annihilate;
For God enables to perform
His holy work and great.

HYMN CXCIII.

Thirſting for God.

PSAL. xlii. 2.

My ſoul thirſteth for God, for the living God.

I.

WHEN God the holy Spirit gives
Much power from above,
Believers then rejoice in hope,
And filled are with love.

II.

With ſtrong deſire then they wiſh
That they may have acceſs
Still nearer to the mighty God,
The God of holineſs,

III.

Who lives in glory of himſelf
From all eternity,
And in behalf of all his church
Will ever active be.

IV.

So in a long continued drought,
Is vehement deſire,
To drink of a pellucid ſtream,
And quench the inward fire.

HYMN CXCIV.

The charitable, happy.

PSAL. xli. 1.

Bleſſed is *he that conſidereth the poor; the LORD will deliver him in time of trouble.*

I.

HAPPY the man, who often thinks
Upon the indigent;
How kind ſupplies to their relief,
May by himſelf be ſent:

II.

Who through delight ſincere in God,
And love to holy men
And poor, in rich profuſion gives,
And yet will give again.

III.

When any trouble comes on him;
And has its office done,
Of good; the Lord immediately
Will cauſe it to be gone.

IV.

He ſhall not fall, unleſs for good,
In one calamity:
And evil all at once departs,
Whenever he ſhall die.

HYMN CXCV.

The joy of piety.

PSAL. xl. 16.

Let all thoſe that ſeek thee, rejoice and be glad in thee.

I.

IN virtue fair whoever live,
And genuine piety,
Who ſeek communion with the Lord
The God of glory high:

II.

Theſe have abundant cauſe to joy
In their almighty King;
For God on thoſe who love him, will
Abundant bleſſings bring.

III.

Let them conſider night and day,
His mercy and his love
Unbounded both, and then rejoice
In him who reigns above.

IV.

O Sovereign of heav'n and earth!
Enable feeble men,
To think of thee, and then rejoice,
And ſtill rejoice again.

HYMN CXCVI.

The ſaints ſecure.

PSAL. xxxvii. 28.

They are preſerved for ever.

I.

BY the almighty hand divine,
It is that men are made to ſhine;
The Lord will whom he pleaſes bleſs,
With new inherent holineſs.

II.

Transform'd to holineſs from ſin,
Thus to be ſaints the men begin:
They're holy ones in byas new,
And goodneſs in their practice ſhew.

III.

Theſe are the men the Lord will keep,
In waking and in time of ſleep;
In trouble and proſperity,
In all their life and when they die.

IV.

The pow'rs of hell ſhall not prevail
Againſt them, all attempts ſhall fail:
For God their grace within will keep,
Till they in happy death do ſleep.

HYMN CXCVII.

The kindneſs of God to his people.

PSAL. xxxiv. 15.

The eyes of the LORD are *upon the righteous, and his ears* are open *unto their cry.*

I.

THE righteous in the righteouſneſs
Of Jeſus, God will ever bleſs,
Who alſo righteous are in part
By a new byas in the heart.

II.

From his majeſtic throne above
He looks upon them all in love,
And takes of them the higheſt care,
In whatſoever place they are.

III.

And when the righteous night and day,
For farther bleſſings lowly pray,
In name of the anointed One,
Jeſus, the everlaſting Son:

IV.

Their humble and their fervent cries,
Acceptably aſcend the ſkies;
And bleſſings in profuſion fall,
From the great Sovereign of all.

HYMN CXCVIII.

The unconquer'd *Nabathean Arabs.*

GEN. xvi. 12.

And he will be a free man ; his hand* will be *againſt every man, and every man's hand againſt him* †.

I.

THE animal, the wild aſs ranges,
His pleaſant freedom never changes
For bondage; where he pleaſes roves,
In deſert plains, and hills and groves.

II.

So *Iſaac*'s brother, *Hagar*'s ſon,
Shall be the unſubdued one;
And his *Arabian* progeny
Shall never loſe their liberty;

III.

Shall plunder whomſoe'er they find,
And be oppos'd by all mankind.
The God omniſcient thus did ſhew,
What after ages found was true.

IV.

For *Scenite Arabs* plunder all,
Are fought, yet ne'er in bondage fall.
Succeſſive ſtates and empires roſe,
But maſter'd not *Arabian* foes.

* פרא אדם Or, And he will be a wild-aſs-man, i. e. like that free animal, never ſubjugated by men.

† The Paraphraſt *Jonathan* writes, Et ipſe erit ſimilis onagro inter homines; manus ejus ultionem ſument ab inimicis ſuis, & manus inimicorum ejus extendentur ad malefaciendum illi. Targ. Onkel, Et ipſe erit onager in hominibus.

V.

Egyptians and *Aſſyrians* riſe;
But *Arabs* foreign pow'r deſpiſe:
The following *Perſians*, *Greeks* polite,
And mighty *Romans*, march'd to fight;*

VI.

Yet all in vain againſt them riſe.
They had for modern enemies,
Their neighbours *Ottomans*, but ne'er
Compleatly ſubjugated were.

HYMN CXCIX.

The propheſy to *Ephraim* and *Manaſſeh*.

GEN. xlviii. 19.

He alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

I.

WHEN *Iſrael* bleſs'd his grandſons two;
The Lord, in providence to ſhew
That all his benefits are free,
The younger caus'd to honour'd be,

* Remarkable was the repulſe which the Emperor *Trajan* met with, at the ſiege of *Petra*, the Metropolis of *Arabia Petrea*. Εγενοντο δε βρονται, και ιριδες υπεφαινοντο· ασραπαι τε και ζαλη, χαλαζα και κεραυροι τοις Ρωμαιοις ενεπιπτον, οποτε προσβαλοιεν. Και οποτε ουν δειπνοιεν, μυιαι τοις βρωμασι και τοις πομασι προσιζανουσαι, δισχερειας απαντα ενεπιμπλων. Και Τραιανω μεν εκειθεν ουτως απηλθε. Ibi cœlum tonitru contremuit, irides viſæ ſunt, fulgura, turbines, grando, fulmina in Romanos cadebant, quoties in illos impetum facerent: quumque cœnarent, muſcæ in cibis & poculis omnem moleſtiam exhibere. Itaque Trajanus inde proficiſcitur. Dion. Caſſi. Hiſt. Roman. Lib. lxviii.

With

II.

With *Jacob*'s nobler hand, to ſhow
That he ſhould greater bleſſings know;
While only *Jacob*'s left, as led,
Was laid upon *Manaſſeh*'s head.

III.

Though the *Vicegerent* thought it wrong;
The *Prophet* ſaid, "There ſhall belong
"To him a tribe; he ſhall be high,
"In earthly good and heav'nly.

IV.

"But truly *Ephraim* ſhall ſee
"More temporal felicity,
"In num'rous families be great,
"And long enjoy a royal ſeat."

V.

So after ages well did ſhew
Manaſſeh's tribe to be but few,
Compar'd to *Ephraim* the great,*
Who alſo had a regal ſeat.

* Numb. i. 33. 35.

HYMN CC.

The infinite Portion.

PSAL. cxix. 57.

My portion, O LORD.

I.

BEyond the higheſt ſoaring thought
Of any human mind,
Is the ſublime inheritance,
Which all believers find.

II.

Their portion, God! who has at once
The univerſe in ſight;
Who boundleſs power hath, and all
Perfections infinite.

III.

His wiſdom infinite for them
Will ever be employ'd,
And his unbounded power will
For ever be enjoy'd.

IV.

His vaſt eternity's for them
Who love his Majeſty,
He lives for ever, ſo his ſaints
In glory never die.

V.

His high immutability;
His everlaſting love,
And glories all, will be enjoy'd
On earth and more above.

HYMN

HYMN CCI.

Gratitude to God.

PSAL. cxviii. 29.

O give thanks unto the LORD, for he is *good: for his mercy* endureth *for ever.*

I.

LET all believers in the Son
The everlasting word,
With all sincere affection be
Most grateful to the Lord.

II.

Is not his goodness infinite!
His gifts how numberless!
God has adorn'd us with his grace,
And will for ever bless.

III.

O love and celebrate the Lord
Of glorious majesty!
And let not his high benefits
Ever forgotten be.

IV.

For us, who miserable were,
He never will forsake,
But bless on earth, and afterwards
To highest glory take.

HYMN CCII.

Divine kindneſs, great and perpetual.

PSAL. xxiii. 6.

Surely goodneſs and mercy ſhall follow me all the days of my life.

I.

THE antient hebrew King, that was
According to the heart
Of God; in kindneſs undeſerv'd,
Inceſſant had a part.

II.

So in ſucceeding ages, all
Who like the King have faith,
May to themſelves with equal truth
Apply what *David* ſaith.

III.

The ſaints, redeemed of the Lord,
And objects of his love,
Shall find continual benefits
Deſcending from above.

IV.

Believers from avenging ire
Have full ſecurity,
And daily kindneſs is for them
Inceſſant till they die.

HYMN CCIII.

No vengeance to the ſaints.

ROM. viii. 1.

There is *therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

I.

NOW it appears by what was ſaid
Before, in fulleſt light,
Of mortals being juſtified
In the Almighty's ſight;

II.

By the full righteouſneſs of Chriſt;
That God will no ſuch thing
As ruin or vindictive wrath
On thoſe of mortals bring;

III.

Who in the Mediator are,
The everlaſting Son;
As all the church and Chriſt the head
Are myſtically one.

IV.

Theſe are the men whoſe courſe of life
In general will be,
According to their byas good,
And not iniquity.

HYMN CCIV.

The unregenerate and the regenerate characterized.

ROM. viii. 5.

They that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

I.

AS water is to fiery flame,
As darkness is to light;
So the two characters of men,
Are ever opposite.

II.

The mortal men that only have
Propension within,
Upon the fall, to evil works
And all the acts of sin;

III.

Can only savour things that suit
Their sin original.
Far otherwise it is with those
Whom God did freely call:

IV.

The men possessing grace divine,
Delight in holy ways,
The lovely paths to which inclin'd
Is their inherent grace.

HYMN CCV.

All are regenerate, in whom the Spirit of God dwells.

ROM. viii. 9.

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

I.

IN evil unconverted state,
We surely cannot be;
But are divinely favour'd with
Inherent purity:

II.

No mortal has concupiscence
Or only flesh within,
But ev'ry man has spirit too,
The opposite of sin:

III.

If in his never-dying soul,
The Spirit infinite,
In kindness dwells, who also lives
In high celestial light.

IV.

The gracious presence thus of God,
To comfort, teach and guide;
Is a bright evidence to us,
That we are sanctified.

HYMN CCVI.

The regenerate ſoul will live in glory.

ROM. viii. 10.

And if Chriſt be *in you, the body* is *dead becauſe of ſin; but the Spirit* is *life, becauſe of righteouſneſs.*

I.

IF God the Spirit infinite
In all perfections high,
And conſequently God the Son,
Are ever to us nigh,

II.

By gracious preſence: it is true,
Our mortal frame will die,
As a correction fatherly,
For our iniquity.

III.

But our immortal ſpirits will,
Deſerting earthly clay,
With glory great eternally
Live in celeſtial day.

IV.

With glory in the region high,
Will God his people bleſs;
Through the Redeemer's glorious
Vicarious righteouſneſs.

HYMN CCVII.

The bodies of the ſaints will live in glory.

ROM. viii. 11.

But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

I.

ALTHO' the earthly tent will fall,
And under earth muſt lie:
Yet if the Spirit infinite,
Is to us ever nigh,

II.

The Spirit of the Father, who
The reſurrection gave
Of Chriſt; the Father infinite
Our bodies too will ſave.

III.

The bodies of the ſaints that ſleep
Before the ſecond time
Of Chriſt's appearing; when he comes
With glories all ſublime,

IV.

Will by the Spirit's power riſe
To live eternally,
Who now is Author in his ſaints,
Of all their purity.

HYMN CCVIII.

The inference from God's saving his people.

ROM. viii. 12.

Therefore brethren, we are debtors, not to the flesh, t
live after the flesh.

I.

AS the almighty Sovereign
Who rules in righteousness,
Will all his saints in happy climes
With high salvation bless,

II.

Salvation full, of first the soul,*
The part which never dies,
And afterwards of body too,†
Above the radiant skies:

III.

The sons of Father one, the Lord,
And brothers ever dear,
Should therefore to his glory live,
And all offences fear.

IV.

Obedience, not to lust within,
But God, is ever due;
Who will in our salvation, vast
Unbounded mercy shew.

* Verse 10. † ver. 11.

HYMN CCIX.

Sin followed by ruin.

ROM. viii. 13.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

I.

THE flesh is not to be obey'd:
For persons as there be,
Who only have the christian name,
Without reality;

II.

If these according to the flesh
In evil practice live;
The Judge of all, their wages dire
Eternal death will give.

III.

But if, by power all divine,
The men that truly know
Jesus, avoid the sinful deeds
That from corruption flow;

IV.

With life, beyond the highest thought,
Jehovah these will bless;
Life never-ending! full of joy,
Knowledge and holiness.

* In the Claromontane copy, Τας πραξεις της σαρκος. The deeds of the flesh. So also the Vulgate Latin Version.

HYMN

HYMN CCX.

The ſanctified will be ſaved, for they are God's adopted.

ROM. viii. 14.

For as many as are led by the Spirit of God, they are the ſons of God.

I.

EVERY man, to whom the Lord
The holy Ghoſt will give
Power to mortify his ſins,
In glory great ſhall live:

II.

Becauſe the men of fallen race,
Who once in ſins were dead,
But alter'd are by pow'r divine,
And by the Spirit led,

III.

Whom the almighty Spirit brings
Into the wondrous light
Of goſpel, and conducts in paths
Delightful in his ſight;

IV.

In near relation are to God,
By his adoption high;
Relation glorious, to the Lord
Who made the earth and ſky.

HYMN CCXI.

The ſaints are really adopted, for they have the Spirit of adoption.

ROM. viii. 15.

For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

I.

ADoption is reality:
The ſons of God are thoſe,
Whom Chriſt redeem'd, the Spirit chang'd,
And God the Father choſe.

II.

For on converſion, now no more
Their ſpirit lives in fear
Of vengeance; like a ſlave who dreads
His maſter's rod ſevere:

III.

But they have God the Spirit nigh,
Who will in truth atteſt
Their high adoption, that they may
Enjoy a glorious reſt.

IV.

In many languages of old,
By Him the ſaints were mov'd,
In humble cries to call the Lord,
Their Father moſt belov'd.

V.

And by the Spirit infinite,
Excited now are we,
To fervent pray, "Almighty God!
"Related near to me!"

VI.

O Comforter! enable us
Yet daily thus to cry,
With wonder, lowlineſs and love,
And greater fervency.

HYMN CCXII.

Future bliſs, much more intenſe than preſent ſorrow.

ROM. viii. 18.

I reckon, that the ſufferings of this preſent time, are not worthy to be compared *with the glory which ſhall be revealed in us.*

I.

IF all affliction was ſurvey'd
During the preſent ſtate,
From birth to death; it might appear,
Alone, extremely great.

II.

But if compariſon is made
Between the troubles here,
And heav'nly glory's mighty weight,
The ſorrows light appear.

III.

No thought can riſe enough to know
The greatneſs, which our God
Gives, after we are well refin'd
By his chaſtiſing rod.

IV.

Believers then ſhall find them full
Of excellency high,
Of light and holineſs and bliſs,
To all eternity.

HYM

HYMN CCXIII.

Patient ſuffering, the more reaſonable, becauſe ſhort.

HEB. X. 37.

For yet a little while, and he that ſhall come will come, and will not tarry.*

I.

IN bearing all afflictions here,
It certainly is right,
To never murmur or complain;
For ſhortneſs makes 'em light.

II.

From holy old *Habakkuk*'s time,
To coming of the Lord,
Was but a very little ſpace,
According to his word.

III.

So Jeſus ſoon, extremely quick,
Jeruſalem o'erthrew,
By *Roman* arms: and ſoon the God
Will come to judgment too.

IV.

A moment moſt diminutive,
To vaſt eternity,
Are alſo years, before the Lord
By death may ſet us free.

* Μικρον οσον οσον. A very diminutive phraſe. The ſame expreſſion is uſed by the Seventy Interpreters, in tranſlating כמעט רגע As it were for a little moment. Iſa. xxvi. 20. The Greek phraſe may be render'd, How little, how *little*.

V.

Soon the almighty Saviour comes,
His promiſe to fulfil,
In ſaving us; nor ſtays beyond
His purpoſe or his will.

HYMN CCXIV.

Faith.

HEB. xi. 1.

Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

I.

THE lovely grace of true Belief,
Will ever realize
Whatever in the word divine
For our inſtruction lies.

II.

We never ſaw the human form
Of the almighty Son;
But faith believes that He has all
For our ſalvation done.

III.

The Saviour high above the ſtars,
Pleading, we cannot ſee:
But faith aſſures his followers
That intercedeth He.

IV.

A ſort of preſent being, gives
The grace of faith to me,
Of perſeverance to the laſt,
And bleſt eternity.

HYMN CCXV.

Believing God's creation of all.

HEB. xi. 3.

*Through faith we underſtand that the worlds * were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.*

I.

FAith realizes what is paſt:
By firm belief we know,
The grand event that was, almoſt
Six thouſand years ago.

II.

By truſting to the written word
Of Him who can't deceive,
God the great Author of the world,
Sincerely we believe.

III.

Thus both by reaſon and by faith,
Rational creatures ſee,
That the Almighty's high command,
The ages caus'd to be.

IV.

So that the heavens and the earth,
Did not from bodies ſpring
Preceding; but a great firſt Cauſe
Did all from nothing bring.

* More literally, The ages, τὰς αἰῶνας.

HYMN CCXVI.

Abel's faith.

HEB. xi. 4.

By faith Abel offered unto God a more excellent ſacrifice than Cain.

I.

WHAT made the ſhepherd's ſacrifice,
In the remoteſt time,
To be preferr'd of God to *Cain*'s,
As noble and ſublime:

II.

Was not the matter of his gift
Alone, but his belief
Of God's unchanging promiſe, made
In time of *Adam*'s grief.

III.

Of the anointed holy One,
The Prophet, Prieſt and King,
Did God himſelf, after the fall
The happy tidings bring;

IV.

That Chriſt ſhould ſuffer here below,
But glorious victor riſe.
This *Abel* truſted to, inſtead
Of his own ſacrifice.

HYMN CCXVII.

Enoch's faith.

HEB. xi. 5.

By faith Enoch was tranſlated that he ſhould not ſee death.

I.

WHEN God, the man who never died
Made to aſcend the ſky;
A figure of the Son of God,
In his aſcenſion high:

II.

The ſaint was fill'd with glories all,
At once, without the grief
Or pain of death, as undeſerv'd
Reward of his belief.

III.

Enoch undoubtedly had heard
Of what the Lord decreed,
Of the Meſſiah's victory,
The woman's mighty ſeed:

IV.

The ſaint confided in the Lord
The everlaſting Son;
And if his change was known before,
Believ'd it would be done.

HYMN CCXVIII.

Sara's faith.

HEB. xi. 11.

Through faith alſo Sara herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

I.

WHEN the fair mother of the Jews,
A prophecy receiv'd,
Altho' at firſt incredulous,
She afterwards believ'd.

II.

Believing power infinite,
Could never be control'd,
In granting to her progeny,
By nature when too old:

III.

Believing too, by truth divine,
She ne'er could be deceiv'd;
Conception and delivery
She had, as ſhe believ'd.

IV.

She bare a ſon by miracle;
Reward unmerited,
Of her believing firm at laſt
What the Almighty ſaid.

HYMN CCXIX.

The faith of Abraham and Sarah.

HEB. xi. 12.

Therefore ſprang there even of one, and him as good as dead, ſo many *as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.*

I.

AS the great father of the Jews,
And *Sarah*, both believ'd,
That whatſoe'er was promiſed
Of God, ſhould be receiv'd:

II.

The Lord of goodneſs infinite,
Rewarded both in grace,
With *Hebrews* and with *Edomites*,
A mighty num'rous race.

III.

The radiant orbs on high appear
In number to encreaſe:
And mortal men can ne'er compute
The ſands of mighty ſeas:

IV.

Alike innumerable were
The mighty offſpring great,
Of one, by nature perfectly
Unfit to propagate.

HYMN CCXX.

Faith is connected with ſalvation.

HEB. xi. 13.

Theſe all died in faith.

I.

THE holy men of antient days
And honourable name,
Confided in the Chriſt to come,
Before Meſſiah came.

II.

The holy grace of lively faith,
In all the ſanctified
Who died, continued to the laſt,
Unmoved till they died.

III.

The Author and the Finiſher
Of faith, and grace within,
His members moſt ſecurely kept
From unbelief the ſin.

IV.

As thus believers perſever'd;
They roſe to glory high,
To live for ever with the God
Of glorious majeſty.

HYMN CCXXI.

Embracing divine promiſes.

HEB. xi. 13.

Not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, *and embraced* them, *and confeſſed that they were ſtrangers and pilgrims on the earth.*

I.

TO ſaints of old Jehovah gave
High promiſes that he would ſave,
By the Meſſiah, freely giv'n;
And give them *Canaan* type of heav'n.

II.

Fulfill'd of theſe they ſaw not one,
Yet ſaw them long before as done:
They realiz'd Meſſiah great,
And in the land their happy ſtate.

III.

They knew the Lord of heav'n and earth,
Who gave them all a ſecond birth,
Would ever do whate'er is right;
And made his ſpeeches their delight.

IV.

Salvation high, the utmoſt good,
Was by the faithful underſtood,
As what would certainly be giv'n,
Through the Anointed, ſent from heav'n.

V.

So while on earth they wiſh'd to be
In realms of high felicity;
And liv'd remote from others ways,
To God's high honour and his praiſe.

VI.

Thus travellers in foreign place,
Retain their own peculiar ways;
And in their journey ſwiftly move,
To gain the happy home they love.

HYMN CCXXII.

Seeking the heavenly country.

HEB. xi. 14.

For they that ſay ſuch things, declare plainly that they ſeek a country.

I.

IT's plain that *Abra'am* look'd on high,
For regions brighter than the ſky,
A city rais'd of God, ſecure,
And which for ever will endure.

II.

For they that pilgrims are become,
And think themſelves are not at home,
On earth; convince us that they love,
And wiſh to enter, heav'n above.

HYMN CCXXIII.

The better country.

HEB. xi. 16.

But now they desire a better country, *that is, an heavenly.*

I.

IF holy men in antient days,
Still set their hearts on evil ways,
They might to them have turn'd again:
But when they were converted men;

II.

Their hearts with heav'nly love did burn;
And far from wishing a return,
They sought the world above the stars,
Of which they were the happy heirs;

III.

A world, in all respects sublime,
To be obtained after time;
A world of light and endless bliss,
Without the sin and grief of this.

HYMN CCXXIV.

The city prepared for the saints.

HEB. xi. 16.

Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

I.

AS all the servants of the Lord,
Believ'd according to his word,
And ardent wish'd they might arise
To the celestial Paradise:

II.

The God eternal them approv'd;
Is not aſham'd of whom He lov'd,
To be their portion infinite,
Who walk'd uprightly in his ſight.

III.

For He has made, accordingly,
For holy men's felicity,
The higheſt heaven of the three,
Where, when on earth, they ſought to be.

HYMN CCXXV.

Abraham's offering.

HEB. xi. 17.

By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only begotten ſon.

I.

WHEN the high Sov'reign of the ſkies,
Commanded wondrous ſacrifice,
The faith of *Abraham* to prove,
Abraham, object of his love;

II.

The ſaint believ'd without delay,
His obligation to obey,
That God had pow'r and wiſdom ſtill
His promiſes to all fulfill.

III.

Altho' the Lord of earth and heav'n,
Declar'd that *Canaan* ſhould be giv'n,
To *Iſaac*'s great poſterity,
And that the Chriſt from him ſhould be:

Abr'am

IV.

Abra'am ſubmitted to the rod,
And offered in heart to God
The life of his beloved one,
By *Sarah* too his only ſon.

HYMN CCXXVI.

Abraham's believing divine omnipotence.

HEB. xi. 19.

Accounting that God was able to raiſe him *up, even from the dead.*

I.

THE holy patriarch of old,
Would not his only ſon withhold,
But fully purpos'd he ſhould die,
Obeying Him who reigns on high.

II.

For *Abra'am* in paternal grief,
Retained ſtill his firm belief,
That God, if dead could raiſe him ſtill,
His glorious promiſe to fulfil.

HYMN CCXXVII.

The ſacrifice of Iſaac, a figure of Meſſiah's.

HEB. xi. 19.

*From whence alſo he received him in a parable.**

I.

ABraham gave his ſon to die:
So the eternal Majeſty
The Father ſpared not his Son,
But gave to death the holy One.

* Εν παραβολη.

The

II.

The harmleſs *Iſaac* dead we find,
For three days in the parent's mind:
And thus the holy Saviour high,
Three days in ſtate of death did lie.

III.

Iſaac the wood for ſacrifice
Carries, and after on it lies:
The wood of croſs the Saviour bore,
His crucifixion before.

IV.

To region of *Moriah* high,
The patient *Iſaac* went to die:
In region of *Moriah* too,
By death the Saviour love did ſhew.

V.

The hebrew type from death was freed:
And thus it was of God decreed,
So Jeſus from the dead aroſe,
Triumphant over all his foes.

HYMN CCXXVIII.

Joſeph's faith.

HEB. xi. 22.

By faith Joſeph when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.*

I.

THE great Vicegerent of the King
Of *Egypt*, whom the Lord did bring
Thither, to ſave the vital breath
Of many; perſever'd till death,

* Or, Joſeph finiſhing, Τελευτων.

In

II.

In faith; the glorious gift divine:
A gift which to the laſt did ſhine.
For *Joſeph* confidently ſaid,
Paleſtine would be conquered,

III.

By *Iſrael*; when he was bleſt
With entrance into heav'nly reſt:
And will'd his bones to there be laid,
To ſhew the truth of what he ſaid.

HYMN CCXXIX.

The faith of Amram and Jochebed.

HEB. xi. 23.

By faith Moſes when he was born, was hid three months of his parents, becauſe they ſaw he was *a proper child; and they were not afraid of the king's commandment.*

I.

OF Moſes when the parents two,
His beauty did rejoicing view;
They kept him long in ſecrecy;
Regardleſs, though themſelves ſhould die,

II.

For diſobeying the decree
Of moſt oppreſſive tyrany:
Becauſe they both believ'd and knew,
Obedience all to God was due:

III.

Becauſe they truſted, that his pow'r
Would ſave them in diſtreſſing hour;
And that they both for ever were
Under his kind paternal care.

HYMN

HYMN CCXXX.

The faith of Moſes.

HEB. xi. 24.

By faith Moſes becoming great, refuſed to be called the ſon of Pharaoh's daughter.*

I.

WHEN Moſes the adopted ſon
Of *Thermuthis*, in learning ſhone,
And ornamented was with grace;
He ſoon forſook the tempting place,

II.

And company, of men that gave
Honour to gods that could not ſave:
Becauſe he truſted in the Lord,
The Father, Spirit and the Word.

HYMN CCXXXI.

Moſes preferring ſorrow to ſin.

HEB. xi. 25.

Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.

I.

THE fam'd Law-giver of the Jews,
Did one Jehovah wiſely chooſe,
Believing in Meſſiah great,
When once become regenerate.

II.

The convert then reſolv'd to chooſe
The bondage of the holy Jews;
Rather than taſte, the court within,
Of momentary joy the ſin.

* Μεγας γενομενος.

HYMN

HYMN CCXXXII.

Moſes reſpecting the reward.

HEB. xi. 26.

Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompenſe of the reward.

I.

THE hebrew *Moſes*, who was one
Member of Chriſt, eternal Son;
Eſteem'd himſelf to be more bleſt,
In being ſlander'd and oppreſt;

II.

Than all the wealth he did forſake
In court of *Egypt*; him could make,
For, ſerving God with holy fear,
Enduring all with patience here,

III.

And in Meſſiah confidence,
He knew would have a recompenſe
Of grace, in heav'nly glory high
Above the ſhining ſtarry ſky.

HYMM CCXXXIII.

Moſes dreadleſs.

HEB. xi. 27.

By faith he forſook Egypt, not fearing the wrath of the king.

I.

LED by the Lord's almighty hand,
From deep diſtreſs in *Egypt*'s land,

The

The valiant chief led out the Jews.
And though the haughty king purſues,

II.

Dreadleſs the Heroe did remain;
For he believ'd his bands ſhould gain
All needful ſuccour from the Lord,
The Lord moſt faithful to his word.

HYMN CCXXXIV.

Moſes ſeeing the inviſible God.

HEB. xi. 27.

For he endured as ſeeing him who is inviſible.

I.

THE hebrew Chief perſiſted ſtill
In doing God his Father's will,
By marching out his mighty hoſt
To the *Arabian* ſtony coaſt.

II.

For God, the Spirit infinite,
Inviſible, was in his ſight,
His mental ſight: the Chief believ'd
That they could never be deceiv'd,

III.

By Truth itſelf, who never lied:
Believ'd that God was on their ſide.
The man beheld the high diſplays
Of juſtice alſo, might and grace;

IV.

When guilty *Egypt* ſuffer'd ſore,
By plagues increaſing more and more;
Such plagues of the avenging rod,
As ſhew'd the mighty preſent God.

HYMN CCXXXV.

Keeping the paſſover by faith.

HEB. xi. 28.

Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born, ſhould touch them.

I.

WHEN the divine commandment came,
The jewiſh Leader ſlew the lamb,
As type of Jeſus underſtood;
And on their houſes caſt the blood;

II.

That Jews might be preſerved well,
When the firſt-born of *Egypt* fell.
The faithful ſervant of the Lord,
Accompliſh'd thus the heav'nly word;

III.

Believing God in glory great,
Would ſurely execute his threat.
The death of Chriſt, and by his blood
Freedom, he alſo underſtood.

HYMN CCXXXVI.

Marching through the ſea by faith.

HEB. xi. 29.

By faith they paſſed through the Red ſea, as by dry land: *which the Egyptians aſſaying to do, were drowned.*

I.

AS antient *Iſrael*, God's delight,
Believ'd his goodneſs and his might;
His goſpel too acknowledged,
That Chriſt ſhould bruiſe the ſerpent's head:

II.

Among his wonders all divine,
He made his glory great to ſhine,
By giving triumph o'er their foes,
When high the liquid mountains roſe:

III.

Lo, *Hebrews* march ſecure along!
Not ſo the unbelieving throng;
The watry mountains God controul'd,
And o'er the guilty rebels roll'd.

HYMN CCXXXVII.

Jericho taken by faith.

HEB. xi. 30.

By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

I.

THE *Hebrews* on the promis'd ground,
Jericho only march'd around:

The

The lofty walls of *Jericho*
Fell down at once without a blow.

II.

The faithful *Jews* to God were dear:
O lively was their faith ſincere!
They firm believ'd his promiſes,
And He ſubdued their enemies.

HYMN CCXXXVIII.

Rahab's faith.

HEB. xi. 31.

By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

I.

THE woman who was made to ſhine
In faith and virtues all divine,
Though once a proſtitute, receiv'd
Kindly the Hebrews that believ'd.

II.

Her faith and virtue had reward
Of grace, by the almighty Lord:
For ſhe was, when her city fell,
By providence preſerved well.

HYMN

HYMN CCXXXIX.

Numerous examples of the advantages of faith.

HEB. xi. 32.

The time would fail me to tell of Gedeon, and of Barak, and of Samſon, and of Jephthae; of David alſo and Samuel, and of the prophets.

I.

EXamples many were of faith,
As the inſpired writer ſaith,
Advantages of faith ſublime,
In holy men of antient time.

II.

So *Gedeon*, pleaſing in the ſight
Of God, believing, put to flight
An hoſt that ſcarce could number'd be,
With ſoldiers only hundred three.

III.

And thus by faith in ſimilar way,
Did *Barak* conquer *Siſera*.
Samſon the ſtrong, of noble name;
From whom the *ethnic* fable came,

IV.

Of *Hercules*; in the ſame way
By faith diſtreſt *Philiſtia*.
So *Jephtha* conquer'd *Ammonites*:
David was victor in his fights.

V.

The holy *Samuel*, and all,
To propheſy that had a call;
By faith obtained bleſſings high,
From God who reigns above the ſky.

HYM

HYMN CCXL.

Subduing kingdoms by faith.

HEB. xi. 33.

I.

BY the almighty arm divine,
The nations ſev'n of *Paleſtine*,
Syria, and other ſtates, were made
The *Hebrews* prey, as God had ſaid:

II.

As high reward that was not due,
For any good which they could do;
Reward of grace, to faith and love,
The graces given from above.

HYMN CCXLI.

The obedience of faith.

HEB. xi. 33.

Wrought righteouſneſs.

I.

THE grace of faith, from heaven ſent,
In all reſpects is excellent:
The man, whom with it God will bleſs,
Will ſurely walk in righteouſneſs.

II.

The *Hebrews* who were *Jews* within;
Who by removal of their ſin,
Were circumciſed in the heart,
And not alone in outward part;

Relied

III.

Relied on Chriſt to come, believ'd
By him that bliſs ſhould be receiv'd,
And that atonement would be made;
And therefore gratefully obey'd.

HYMN CCXLII.

Obtaining promiſes by faith.

HEB. xi. 33.

I.

AS in the men of God's delight,
Their faith is pleaſing in his ſight,
The faith that's given from above,
And which is ever join'd with love:

II.

So God, to them the God of grace,
His love by promiſing diſplays,
And afterwards diſplays his might
By giving promis'd good in ſight.

HYMN CCXLIII.

Stopping the mouths of lions by faith.

HEB. xi. 33.

I.

THE lordly lion makes a prey
Of frighted creatures in his way,
Ever victorious in the fight;
And maſters even men of might.

II.

But lordly lions were reſtrain'd
From hurting faithful men; they gain'd
Deliverance by noble faith;
As the inſpired Volume ſaith.

HYMN CCXLIV.

Quenching the violence of fire by faith.

HEB. xi. 34.

I.

THE furious element, the fire,
Which ſometimes executes the ire
Of the incenſed Deity,
Conſumes with greateſt miſery.

II.

But when the ſervants of the Lord,
Who firm believ'd his faithful word,
Were caſt in hotteſt fire bright,
The fierceſt fires loſt their might.

HYMN CCXLV.

Eſcaping the edge of the ſword by faith.*

HEB. xi. 34.

I.

THE truſters in the holy One,
Anointed everlaſting Son;
Were pleaſing in the ſight of God,
And kept from ev'ry needleſs rod.

* 1 Kings xix. 2, 3.

II.

And thus in fury drawn the ſword,
Againſt believers in the Lord,
Was found of no effect; for He
Preſerv'd the men of purity.

HYMN CCXLVI.

Becoming ſtrong by faith.

HEB. xi. 34.

Out of weakneſs were made ſtrong.

I.

THough ev'ry ſervant of the Lord,
Is weak, according to his word,
Of ſelf is imbecility;
Jehovah makes him ſtrong to be:

II.

As ſaints believ'd, He gave them ſtill
Power to do his holy will.
And when in body near the grave,
He did from dire diſtempers ſave.*

HYMN CCXLVII.

Valour and victory by faith.

HEB. xi. 34.

Waxed valiant in fight, turned to flight the armies of the aliens.

I.

AS ſome men of the antient *Jews*,
Still credited the joyful news
Deliver'd in prophetic word,
Of being ſav'd by Chriſt the Lord:

* 2 Kings xx. 1—7.

II.

The Lord who gave their vital breath,
Them daring made in face of death:
In battle's horrors all around,
The ſaints intrepid ſtood their ground.

III.

They ſtood, they vanquiſh'd! where they came,
And gain'd a memorable name.
They brandiſh'd well the ſpear on high;
Lo mighty hoſts before them fly!

IV.

Ah! let not antient *Greece* and *Rome*,
With them in competition come:
Their fortitude was founded well;
Their ſouls were happy, if they fell.

HYMN CCXLVIII.

Reſurrections by faith.

HEB. xi. 35.

Women received their dead raiſed to life again.

I.

THE ſoul of a *Phœnician's* ſon,
Was from his mortal body gone:
God by *Elias* rais'd the dead;
Reward of faith unmerited.

II.

Eliſha's faith too had reward
Of grace, from the almighty Lord;
By him a child did once obtain
A riſing from the dead again.*

* 2 Kings iv.

HYMN CCXLIX.

The Maccabees faith.

HEB. xi. 35.

And others were tortured, not accepting deliverance; that they might obtain a better resurrection.*

I.

THE *Maccabees*, by faith within
Were moved to prefer, to sin,
The torments from *Epiphanes*;
That they might not their God displease;

II.

But resurrection might obtain
In glory high, above the vain
Temporal life they were to find,
If their religion they resign'd.

HYMN CCL.

Bearing persecution by faith.

HEB. xi. 36.

And others had trial of cruel *mockings, and scourgings, yea moreover, of bonds and imprisonment.*

I.

THE antients who ador'd the Lord,
And firm believ'd his holy word,
By faith within excited were
The ridicule of fools to bear,

* Ετυμπανισθησαν, were tympanized; tortured with a sort of racking, which took its name from a drum.

Chains,

II.

Chains, priſons, laſhes to endure,
With meekneſs all: for they were ſure,
The God who reigns in heav'n above,
Would bleſs the objects of his love.

HYMN CCLI.

Bearing martyrdom by faith.

HEB. xi. 37.

They were ſtoned, they were ſawn aſunder.

I.

THE prophet evangelical,
In cruel death was made to fall,
By ſawing:* holy *Jeremy*
By ſtoning too was made to die.†

II.

Believing Heroes ever choſe
To bear the torture of the foes,
Inſtead of ſinning: they did know
Whither believing ſouls would go.

HYMN CCLII.

Reſiſting allurements to ſin, by faith.

HEB. xi. 37.

Were tempted, were ſlain with the ſword.

I.

THE impious world did often try
To turn to foul iniquity,

* *Iſaiah*'s death is recorded both by *Tertullian*, Scorpi; and by *Juſtin Martyr*, Dial. cum Tryph.
† Mentioned by *Tertullian*. Scorpi.

The ſaints of God: in vain they tried;
For ſaints to God are near allied.

II.

They kept the faith to lateſt breath,
Preferring being ſtabb'd to death
For God's high honour and his praiſe,
To leaving his appointed ways.

HYMN CCLIII.

The ſaints before the coming of Chriſt, commendable for their faith.

HEB. xi. 39.

And theſe all having obtained a good report through faith, received not the promiſe.

I.

COmmended were the ſaints of old,
For all the wonders which are told,
Effected by the means of faith;
As the unerring Scripture ſaith.

II.

Though on Meſſiah they did reſt;
Yet were they not ſo fully bleſt,
As to behold his glorious time,
Which promis'd was in Writ ſublime.

HYMN CCLIV.

The ſaints now under the better diſpenſation.

HEB. xi. 40.

God having provided ſome better thing for us, that they without us ſhould not be made perfect.*

I.

THE God omniſcient did foreſee,
And therefore alſo did decree,
For chriſtians now, this better time,
In which his goſpel all ſublime,

II.

To us compleatly is reveal'd,
Which was before in part conceal'd.
So that the higher cauſe have we,
For clearer light to thankful be.

HYMN CCLV.

Our God a conſuming fire.

HEB. xii. 29.

I.

LET all the ſervants of the Lord,
Obſerve the precepts in his word,
Perform his will by night and day,
And turn from ev'ry evil way.

* Or, Foreſeen, Προβλεψαμενου.

II.

For like the fierceſt raging fire;
Our God, our Portion, in his ire
Can ſend on ſinners dreadful ill,
And with it ſoul and body fill.

HYMN CCLVI.

Let brotherly love continue.

HEB. xiii. 1.

I.

THE members of the Lord the Son,
Enjoy celeſtial Father one,
Are therefore brothers: let them be
The objects of complacency.

II.

Their holineſs and heav'nly light,
Are proper objects of delight:
Then let the wiſe who fly from ſin,
Be mutually delighted in.

HYMN CCLVII.

Kindneſs to ſtrangers.

HEB. xiii. 2.

Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

I.

LET us be ever kind to all,
And not alone to whom we call
Our friends: for men to ſtrangers kind,
May unexpected favours find.

The

II.

The true believers thus of old,
In holy Writings we are told,
As they would kindneſs ſhew to all,
Received Gueſts celeſtial.

HYMN CCLVIII.

The puniſhment of uncleanneſs.

HEB. xiii. 4.

Marriage is *honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

I.

EVERY covenant of two,
Which they with proper witneſs ſhew,
According to command divine,
In union conjugal to join;

II.

Is legal, honourable too:
But if uncleanneſs any do,
In any ſtate, and die in ſin;
Their endleſs ruin muſt begin.

HYMN CCLIX.

Sufferings to be endured patiently, becauſe they are ſhort.

HEB. xiii. 13, 14.

Bearing his reproach. For here have we no continuing city, but we ſeek one to come.

I.

THE ſaint may well reproaches bear;
For ev'ry earthly city here,
Will ſoon in mighty burnings fall,
The conflagration general:

II.

And ſooner he ſhall leave the earth:
But men of new celeſtial birth,
The brighter city hope to ſee,
Which laſts to all eternity.

HYMN CCLX.

Every ſaint is perſecuted.

2 TIM. iii. 12.

All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

I.

THE members all, of Chriſt the Lord,
Willing, according to his word,
To live in real piety,
As they from heav'n aſſiſted be;

Endure

II.

Endure at leaſt in ſome degree,
Affliction for integrity;
Affliction from the men of earth,
And ſtrangers to the heav'nly birth;

III.

Oppreſſion, either through their hate
Of what is good as well as great;
Becauſe they judge of them amiſs,
Or envy their ſuperior bliſs.

HYMN CCLXI.

The qualifications of Biſhops. Part I.

TIT. i. 6.

If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly.

I.

THE man may well be underſtood
Fit for the office great and good,
The work of Preſbyters; if he
Behaves with conſtant purity:

II.

Is guiltleſs of polygamy:
And that, from much diſturbance free,
His mind be calm; whoſe children are
Submiſſive, grave, by virtue fair.

HYMN CCLXII.

The qualifications of Biſhops. Part II.

TIT. i. 7.

For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre.

I.

A Preſbyter, by other name,
Biſhop, muſt be of ſpotleſs fame
Undoubtedly himſelf, as he
The church of God muſt overſee.

II.

He ſhould be neither obſtinate,
Furious, giv'n to drinking great,
Nor private vengeance apt to take:
Nor muſt he gain diſhoneſt make.

HYMN CCLXIII.

The qualifications of Biſhops. Part III.

TIT. i. 8.

But a lover of hoſpitality, a lover of good, ſober, juſt, holy, temperate *.

I.

INſtead of vice, a Biſhop true,
Muſt kindneſs all to ſtrangers ſhew;
In ordinances take delight,
And all that's holy in his ſight.

* Or, continent, Εγκρατη.

He

II.

He grave and prudent ought to be;
Remarkable for piety;
In righteouſneſs he muſt be great;
In uſe of creatures moderate.

HYMN CCLXIV.

The qualifications of Biſhops. Part IV.

TIT. i. 9.

Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.*

I.

A Paſtor true, muſt keep the word
Inſpired by the faithful Lord,
Being enlighten'd from above,
With conſtant ſtudy, faith and love:

II.

That by thoſe Oracles divine,
He may exhort the ſaints to ſhine
In joy and purity, and tell
Their errors to opponents well.

* Or, to comfort, Παρακαλειν. The *Alexandrian* Manuſcript adds τες εν πασῃ θλιψει, them in all affliction.

HYMN

HYMN CCLXV.

The promiſe eternal, of eternal life.

TIT. i. 2.

In hope of eternal life, which God that cannot lie, promiſed before the world began.

I.

EVERY man of heav'nly birth,
Is ſtill obedient here on earth,
In expectation of reward,
Given by the almighty Lord:

II.

Reward unmerited and high,
Of life above the ſtarry ſky;
A life of bliſs and glory vaſt,
Which to eternity will laſt.

III.

The Lord who reigns in heav'nly light,
The Father ever infinite;
Of chaos old before the birth,
Before the heavens and the earth,

IV.

Before alternate day and night;
Promis'd the Son of his delight,
That all his members thus ſhould live:
And God can never us deceive.

HYMN CCLXVI.

A Benediction.

2 THES. iii. 16.

Now the Lord of peace himself give you peace always, by all means.

I.

THE mighty everlasting God,
Though using oft the chast'ning rod
In kindness, is the God of peace,
Giver to us of ev'ry bliss.

II.

He lives in boundless bliss sublime,
Before, and in, and after time.
He also is to saints a Friend,
And friendly benefits will send.

III.

O may the mighty Sovereign,
Who will in glory ever reign,
For ever grant happiness great,
To all his saints in ev'ry state!

IV.

By means of all his Scripture pure,
By promises both firm and sure;
By means of ordinances high,
And, if its wanted, misery.

HYMN CCLXVII.

Another Benediction.

2 THES. iii. 16.

The Lord be *with you all.*

I.

IN eſſence one, in Perſons three,
The everlaſting Trinity,
In all his people makes abode,
For ever as their gracious God.

II.

Thus may the Lord who reigns above,
And yet below reveals his love,
In all his call'd and choſen be,
Now and to all eternity.

HYMN CCLXVIII.

A prayer to the Trinity.

2 COR. xiii. 14.

The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt,* be *with you all.*

I.

LORD Jeſus Chriſt, high Sovereign!
Of earth and ſea and heaven, deign
More inward grace and favours all,
To ev'ry man whom thou didſt call.

* In the Arabic Verſion, And the love of God the Father.

Father

II.

Father to us, omnipotent!
May tokens of thy love be ſent;
Give us abundant fruits of love,
From thy celeſtial throne above.

III.

And thou, O Comforter divine!
On chriſtians cauſe thy face to ſhine:
May our communion ever be
With Chriſt, the Father, and with thee.

HYMN CCLXIX.

Amen.

2 COR. xiii. 14.

I.

THE grace of Chriſt, the love of God,
With true believers make abode;
Communion of the Spirit high,
Is with us to eternity.

II.

O be it ſo! it ſure will be!
For the moſt faithful Trinity
Has granted promiſes divine,
Which by performance greatly ſhine.

HYMN

HYMN CCLXX.

Lameneſs heal'd.

ACTS iii. 1, &c.

I.

PETER and *John* at three o'clock,
Moriah's lofty hill
Aſcended, there to pray to God,
By his eternal will.

II.

A mendicant who never walk'd,
Was on the mountain laid;
To whom, expecting alms of them,
The two apoſtles ſaid,

III.

By lips of one, "Of riches void,
"I am content to live:
"But healing, which the Saviour gives
"Me pow'r to grant, I give.*

IV.

"By the almighty arm of Chriſt
"The *Nazarene*, ariſe."
He rais'd him up, and at the time
His whole diſorder flies.

V.

He ſprang, and firmly ſtood, and walk'd
With vig'rous ſteps and ſtrong,
And leaps alternate, praiſing God,
As ſwift he mov'd along.

* In the *Æthiopic* Verſion of the ſixth verſe, the plural number is uſed, Silver and gold we have not; but what we have, we will give to thee.

HYMN

HYMN CCLXXI.

Miracles not to be aſcrib'd to human might or merit.

ACTS iii. 12.

Why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

I.

WHEN two apoſtles heal'd the lame;
To *Jews* aſtoniſhed
In high degree, *Peter* the bold
And good apoſtle ſaid;

II.

"After beholding numbers vaſt
"Of miracles of late;
"At one addition, wherefore ſhould
"Your wonder be ſo great?

III.

"Or why at us the inſtruments
"Of healing, ſhould you gaze
"With viſible aſtoniſhment,
"Giving to us the praiſe?

IV.

"By neither independent might,
"Nor merit of our own,
"For we have none, but by the Lord,
"The miracle was done."

HYMN

HYMN CCLXXII.

Chriſt the author of healing, faith the means.

ACTS iii. 16.

And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

I.

THE mighty God, eternal Son,
Said *Cephas* to the *Jews*,
By healing one you knew when lame,
His boundleſs power ſhews.

II.

While the apoſtle *John* and I
Believ'd his will and might
To heal, the Saviour healing gave,
Apparent in your ſight.

III.

So that the faith which is by him
Effected in us two,
Was means of healing; but the Lord
The power vaſt did ſhew.

HYMN CCLXXIII.

Salvation by Chriſt only.

ACTS iv. 12.

Neither is there ſalvation in any other.

I.

IF human works of righteouſneſs,
Could merit bliſs on high;
Salvation muſt in other be,
Beſide the Deity:

II.

But the anointed Son of God,
The Prophet, Prieſt and King,
Being divine, alone to us
Can high ſalvation bring.

III.

Chriſt, with the Father infinite
And Spirit, ſaves from ill,
And will his members all with grace
And higheſt glory fill.

HYMN CCLXXIV.

Two apoſtles anſwer to the ſanhedrim.

ACTS iv. 19, 20.

*Whether it be righteous * in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard.*

I.

THE ſanhedrim of antient *Jews*,
With all the town beſide,
A miracle of healing knew
Could never be denied.

II.

Yet they, the happy inſtruments
To preach again forbad:
But *Peter* like a rock, and *John*
The ſon of thunder, ſaid:

III.

"To you, O council, we appeal,
"Whether obeying you,
"Rather than God who ſent us out,
"Is righteous and true.

IV.

"For, as to threats; we witneſſes
"The works divine muſt tell,
"And words that from the ſacred lips
"Of our Redeemer fell.

* Δικαιον.

HYMN CCLXXV.

The ſaints in the infinite Father and Son.

1 THES. i. 1.

The church of the Theſſalonians, which is *in God the Father, and* in *the Lord Jeſus Chriſt.*

I.

THE Father, and the only Son,
And Spirit, ever will,
As one immenſe eternal God,
The earth and heaven fill.

II.

But God of all immenſity,
In a peculiar way
Is in the church below and in
The bright celeſtial day.

III.

O happy ſaints! on earth renew'd,
Even ſupremely bleſt!
With ſpecial preſence of the Lord,
They are for ever bleſt.

IV.

Believers in the Perſon firſt,
By near relation are,
By his great love, renewing grace,
And by adoption fair.

V.

The church is alſo in the Son,
And ever ſo will be,
As branches in a lovely vine,
To all eternity.

HYMN

HYMN CCLXXVI.

Gratitude for divine benefits.

1 THES. i. 2.

We give thanks to God always for you all.

I.

THE God of goodneſs infinite,
Who giveth favours great,
Let all his ſaints ſupremely love
And always celebrate.

II.

The higheſt gratitude unfeign'd,
To Him is ever due,
For all his benefits beſtow'd
On us and others too.

HYMN CCLXXVII.

Gratitude for the work of faith.

1 THES. i. 3.

I.

HAVING poſſeſſion once attain'd
Of faith a grace within,
A man will practice holy works,
And turn from ev'ry ſin.

II.

Our own and others works of faith,
For celebration call,
The praiſe of that eternal God
Who filleth all in all.

HYMN CCLXXVIII.

Gratitude for the labour of love.

1 THES. i. 3.

I.

WHoever loves with true delight
Jehovah who is love,
Laborious duties undertakes,
As ſtrengthen'd from above.

II.

For works of love in other ſaints,
Believers, thankful be
To God who is the mighty Sourſe
Of all their purity.

HYMN CCLXXIX.

Gratitude for the patience of hope.

1 THES. i. 3.

I.

ARE ſaints afflicted of the Lord?
Or perſecuted here?
Their Father will enable them,
With meekneſs all to bear:

II.

They're meek, through hope of bliſs below,
And higher bliſs above,
By merit of the Son of God,
The object of their love.

III.

When we obſerve in other ſaints
Patience the gift divine,
Let us be grateful to the Lord
For making them to ſhine.

HYMN CCLXXX.

Gratitude for divine election.

1 THES. i. 4.

Knowing, brethren beloved, your election of God.

I.

THE ſaints, of God the children fair,
To God and one another dear,
May judge themſelves in truth to be
The ſubjects of his high decree.

II.

The men that walk in heav'nly light,
Know that the Father infinite,
By being born of Him again,
Diſtinguiſh'd them from other men.

III.

In his benevolent decree,
Exiſting from eternity,
That they ſhould holineſs obtain
On earth, and higheſt heaven gain.

IV.

Let each believer celebrate
The Lord, for that in goodneſs great,
He choſe a part of human race
To be for ever ſav'd by grace.

HYMN CCLXXXI.

The evidence of election.

1 THES. i. 5.

For our goſpel came not unto you in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance.

I.

THE born again may ſurely know
That they elected be,
To bliſs above and bliſs below,
From all eternity.

II.

Becauſe the goſpel all divine,
When heard in happy hour,
Appear'd to them to greatly ſhine,
By God the Spirit's pow'r.

III.

Becauſe the Spirit infinite,
The Comforter from heav'n,
To them has full belief, delight,
With other graces giv'n.

HYMN CCLXXXII.

Imitation of Chriſt and his miniſters.

1 THES. i. 6.

Ye alſo became imitators of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghoſt.*

I.

IF converts new the word embrace,
The goſpel all divine,
In outward trouble, inward joy;
Then they begin to ſhine.

II.

By influence of God above,
They walk in holy ways,
After the pattern of the guides,
To God's eternal praiſe.

III.

The miniſters they imitate,
Though but in part they ſhine,
But moſt the holineſs of Chriſt,
That's human and divine.

* Και υμεις μιμηται ημων εγενηθητε.

HYMN

HYMN CCLXXXIII.

Jeſus the Deliverer.

1 THES. i. 10.

Jeſus which delivered us from the wrath to come.

I.

THE Saviour, God's eternal Son,
And infinitely fair,
Did in the place of all his church
The utmoſt torment bear.

II.

The great Redeemer, God and man,
By ſufferings on earth,
From wrath divine compleatly ſav'd
The men of heav'nly birth:

III.

That wrath of the almighty God,
Which ſurely will be ſent
On final unbelievers all,
And the impenitent.

HYMN CCLXXXIV.

Divine Faithfulneſs.

2 THES. iii. 3.

But the Lord is faithful, who ſhall ſtabliſh you, and keep you *from evil.*

I.

NOT as unfaithful men; the Lord
The God of holineſs,
By doing all he promiſed,
Will all his people bleſs.

II.

The choſen, call'd, and ſanctified,
According to his word,
Are made to ſtand as firm as rocks
By power of the Lord.

III.

He will preſerve the men he loves,
From falling into ſin,
And from his vengeance, till their bliſs
And glory ſhall begin.

HYMN CCLXXXV.

An Interceſſion.

2 THES. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Chriſt.

I.

MAY the almighty Sovereign,
Who filleth all in all;
Of ev'ry moral good in men
The great Original;

II.

Direct his people to delight
In Him who reigns above,
And to intenſely think upon
The greatneſs of his love.

III.

May he direct in troubles all
To be reſigned ſtill;
As Chriſt without a murmur did
Perform his Father's will.

HYMN

HYMN CCLXXXVI.

God the Father's love.

2 THES. ii. 16.

Our Father which hath loved us.

I.

THE Father of the univerſe;
And of the ſaints on earth
The Father, by adopting grace,
And by their ſecond birth;

II.

Has lov'd with kind benevolence,
From all eternity,
And thinks for ever with delight,
On ſaints exalted high.

HYMN CCLXXXVII.

Eternal Comfort.

2 THES. ii. 16.

And hath given us *everlaſting conſolation.*

I.

LET God the Father be ador'd,
Honour'd in all our ways;
O may the little ſpan of life,
Be liv'd to his high praiſe!

II.

For matter durable of joy,
At preſent, and for ever,
He gives to ſaints; and creatures none
Shall from the comfort ſever.

HYMN CCLXXXVIII.

Good hope through grace.

2 THES. ii. 16.

I.

BElievers have a grace within;
Delightful, excellent,
And ſtedfaſt hope of joys above,
Which is from heaven ſent.

II.

The gift of God the Father this;
By us unmerited,
A gift of grace; but well deſerv'd,
When Chriſt obey'd and bled.

HYMN CCLXXXIX.

Interceſſion to Chriſt and the Father.

2 THES. ii. 17.

Comfort your hearts, and ſtabliſh you in every good word and work.

I.

MAY Chriſt the Saviour, and the Lord
Of earth and heaven high;
And God the Father, ever fill
The ſaints with holy joy;

II.

And cauſe them all to perſevere
In ſupplication, praiſe,
And uſeful converſe; till they die,
Walking in holy ways.

HYMN

HYMN CCXC.

Remiſſion.

PSAL. xxxii. 1.

Bleſſed is he whoſe *tranſgreſſion* is *forgiven*, whoſe *ſin* is *covered*.

I.

A Royal Prophet of the *Jews*,
Foreſaw the greater King,
And thus of pardon by his blood,
Inſpired was to ſing.

II.

Happy are thoſe of human race,
And ever ſo will be,
To whom Jehovah never will
Impute iniquity.

III.

The ſins of ſaints appear to God,
As though they never were;
For all the puniſhment of ſin,
Did Chriſt the Saviour bear.

HYMN CCXCI.

The heavens created by Chriſt and the holy Spirit.

PSAL. xxxiii. 6.

*By the Word of the LORD were the heavens made: and all the hoſt of them, by the Spirit * of his mouth.*

I.

WITH God the Father infinite;
The everlaſting Son,
The Word; and God the holy Ghoſt,
In eſſence who are one;

II.

Produc'd the vaſt extenſive frame,
The ſhining worlds on high,
The atmoſphere, the higheſt heav'n,
And all the ſtarry ſky;

III.

And ſpirits made angelical,
Who ever ſtronger were,
For ſafeguard and for vengeance too,
Than mortal armies are.

* וברוח

HYMN CCXCII.

Divine Wiſdom and Science.

ROM. xi. 33.

O the depth of the riches both of the wiſdom and knowledge of God!

I.

AMazing and unfathom'd depth!
O wondrous glory high,
Abundant! which in God is from,
And to, eternity.

II.

O riches of his attribute!
Whereby, in higheſt reſt,
Whatever He performs in time,
Or did before, is beſt.

III.

Amazing Science too of God!
Whereby himſelf He knew,
All endleſs creatures and events,
In one eternal view.

HYMN CCXCIII.

Divine providence unſearchable.

ROM. xi. 33.

How unſearchable are *his judgments, and his ways paſt finding out!*

I.

THE ways of God towards the church,
So wondrous in our eyes,
And all his acts towards the world,
Are infinitely wiſe.

II.

Thoſe wondrous ways are much too high
To comprehended be,
By any of enlighten'd mind,
And large capacity.

HYMN CCXCIV.

Providence is unſearchable, for the Deity is not fully known.

ROM. xi. 34.

For who hath known the mind of the Lord, or who hath been his counſellor?

I.

THE ways of providence divine,
Which ever will in glory ſhine,
To reaſonable creatures ſhewn;
Are but in part, not fully known.

For

II.

For God of all infinity,
Can never comprehended be;
And his decrees, to men reveal'd,
From mortals are in part conceal'd.

III.

In all his acts and works divine;
Thoſe creatures who exalted ſhine,
Could never counſel to Him give;
From whom their wiſdom they receive.

HYMN CCXCV.

No meer creatures merit from God.

ROM. xi. 35.

Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

I.

NO mortal man, nor angel high,
Can to Jehovah give,
Any degree of purity
Which he did not receive.

II.

It therefore follows certainly:
O creature, unto you,
No recompenſe from heaven high,
Like a juſt debt is due.

HYMN

HYMN CCXCVI.

The reaſon of creatures not meriting.

ROM. xi. 36.

For of him, and through him, and to him are *all things.*

I.

TO any of the human race,
Reward is not of debt but grace:
For the good thought, and work, and word,
Are all derived from the Lord.

II.

All beings under his command,
Were made by his almighty hand:
And God in all the creatures will
Effect the good, permit the ill.

III.

All his ſublime and wondrous ways,
Are of Himſelf the high diſplays;
The glorious attributes divine,
In all his providences ſhine.

HYMN CCXCVII.

A Doxology.

ROM. xi. 36.

To whom be *glory for ever. Amen.*

I.

TO God the Father great of Chriſt,
To Chriſt his equal Son,
And to the Spirit, Perſons three,
Infinite Being one;

Be

II.

Be excellency all aſcrib'd
To all eternity.
It is aſcrib'd: O be it ſo!
It will for ever be.

HYMN CCXCVIII.

Diligence, Fervor, and Obedience.

ROM. xii. 11.

Not lazy in ſtudy : fervent in ſpirit; ſerving the Lord.*

I.

NO ſuperficial haſty thought
Becomes the wiſe and good,
But doctrines ſhould and duties be
Thoroughly underſtood.

II.

The happy man renew'd by grace,
Who is a chriſtian nam'd,
With hope, deſire and love of God,
Should ever be inflam'd.

III.

The man who has a principle
Of holineſs within,
Should do whatever God commands,
Forſaking ev'ry ſin.

* Τῃ σπουδῃ μὴ ὀκνηροι.

HYMN

HYMN CCXCIX.

Rejoicing in hope; patient in tribulation; perſevering in prayer.*

ROM. xii. 12.

I.

BElievers ſhould rejoice to think
That the moſt faithful Lord,
Eternal good and temporal,
Promiſes in his word.

II.

When all afflictions are of God,
As kind correction ſent;
Be all the children of the Lord,
Reſigned and content.

III.

And let the chriſtian perſevere,
With faith and holy love,
In ſupplication to the God
Who reigns in bliſs above.

HYMN CCC.

The paſchal lambs.

I.

THE paſchal lambs of antient *Jews*,
As the inſpired Volume ſhews,
Three whole days ſeparated were,
For ſacrificing to prepare:†

* Τη προσευχη προσκαρτερειτε.
† Exod. xii. 3, 6.

Se

II.

So three prophetic days or years,
Chriſt, leaving home, abroad appears;
While in perfection high, the will
Of God, the Saviour did fulfill.

III.

The lambs appointed were to be
Without the leaſt deformity:*
And Chriſt is lovely all and fair;
In him no moral evils were.

IV.

The lambs on day the fourth were ſlain:†
So Jeſus did for us obtain,
In the fourth year redemption high,
By bearing death and miſery.

V.

The types were roaſted after death:‡
Before the Lord reſign'd his breath,
He bore divine avenging ire,
Like roaſting by the ſcorching fire.

VI.

A bone of both was never broke,
As the inſpired Scripture ſpoke,§
To ſignify that Chriſt and we
Shall never ſeparated be.

* Exod. xii. 5.

† Exod. xii. 6. It is further remarkable, that in the very ſame month, and day, *Niſan* the 10th, in which the lambs were ſeparated, in order to ſuffer death; Chriſt entred *Jeruſalem* in order to ſuffer death: and in the ſame month, and hour, in which the lambs were ſlain, that is, *Niſan*, at three in the afternoon, the Saviour expired on the croſs.

‡ Exod. xii. 8.

§ Exod. xii. 46. John xix. 33.

Their

VII.

Their obeliſk was made of wood,*
Their nails of iron ;† that underſtood
Their apparatus well might be,
With crucifixion to agree.

* That the paſchal lambs were roaſted on ſpits of wood, contrary to the general cuſtom of uſing iron ones, appears from *Maimonides*, and the *Talmud*. כיצד צולין את הפסח Quomodo aſſant Paſcha? afferunt veru de ligno malogranati, infigentes illud ori (agni) uſque ad nates; & ponentes crura & inteſtina illius intra eum.—Non aſſant Paſcha ſuper veru ferreo, neque ſuper craticula ferrea. *Miſn. Peſachim.* cap. vii. S. 1, 2. Veru de ligno malogranati, non autem de cæteris lignis, quia ex ſe emittunt aquam, quomodo coqueretur in aqua; at lignum malogranati non emittit aquam. *Bartenor.* in *Miſn.*—What is aſſerted by *Juſtin Martyr*, is ſtill more remarkable, that each paſchal lamb was roaſted, not on one only, but two ſpits, like the two tranſverſe beams of a croſs. Το γαρ οπτωμενον προβατον, σχηματιζομενον ομοιως τω σχηματι τυ σαυρυ, οπταται. Εις γαρ ορθιος οβελισκος διαπερονται απο των κατωτατω μερων μεχρι της κεφαλης, και εις παλιν κατα το μεταφρενον, ω προσαρτωνται και αι χειρες τυ προβατυ. Agnus enim qui aſſatur, ad ſimilitudinem figuræ crucis diſpoſitus aſſatur. Alterum enim veru ab infimis partibus ad caput uſque recta tranfigitur; alterum vero ſecundum ſcapulas, ad quod etiam manus agni ſuſpenduntur. Dialog. Cum Tryph. Jud. P. 137.

† כיצד תולין Quomodo ſuſpendebant, & excoriabant? uncini ferrei infigebantur parietibus, & columnis, in quibus ſuſpendebant, & excoriabant. Cuicunque autem non erat locus ad ſuſpendendum & excoriandum, (illi) erant bacilli tenues illic, & lævigati; & eos imponebat humero ſuo, & humero ſocii ſui, & ſuſpendebat ac excoriabat. *Miſn. Peſach.* Cap. v. ſ. 9. אונקליות *Uncini*, clavi ferrei ſuperne acuminati. *R. Ob. De Bartenor. in Miſn.*

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